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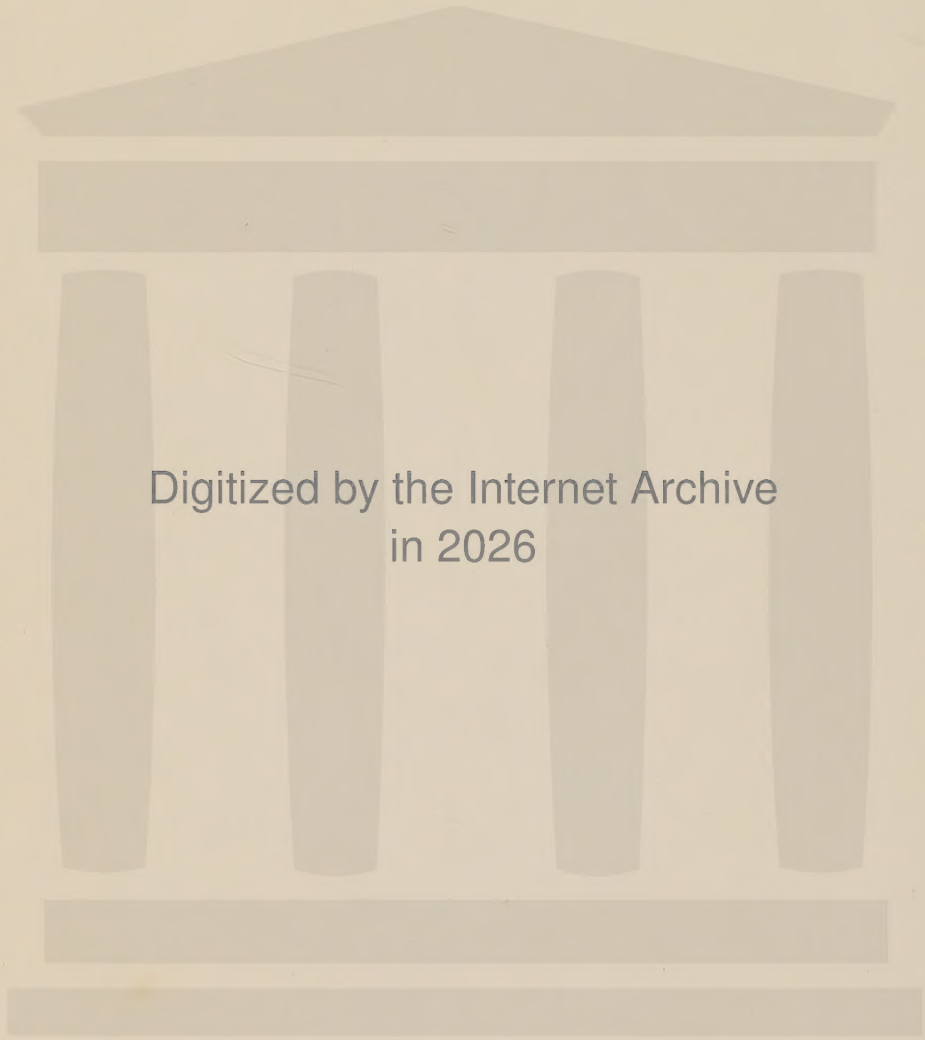

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H. C. Hoskier

With the best wishes of
his fellow Labourer

J. W. B.

Lalh.
Mar 20th
AD. 1886.

Released to S. C. E. Legg. —
the gleaner. Christmas 1935
with every good wish
H. C. H.

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SACRED GREEK CODICES AT HOME AND ABROAD.

No. I.

To the Rev. Prebendary Scrivener, D.C.L.

Dear Dr. Scrivener—Eight years and upwards have glided by since I addressed to you the last of a series of one-and-twenty letters concerning *Manuscript Evangelia in Foreign Libraries*. You were so good as to assure me at the time that you found in those letters much that was serviceable for the second edition of your *Introduction to the Criticism of the New Testament*, then in progress. Recently you have encouraged me to believe that you will be equally glad of any additional information I may have since collected on the same subject; for (as I rejoice to learn) a third edition of the same great work is already in the printer's hands. Hence, the present series of letters, which will be far briefer than the last.

Since I became a Dean it has ceased to be in my power to visit foreign libraries, in furtherance of our favourite study—yours and mine. A time there was when I cherished the hope of making myself personally acquainted with every extant sacred codex—wherever it might happen to lie *perdu*; but the libraries of Southern Italy and of Spain, of Austria and of Turkey, are likely to reserve their treasures for more fortunate inquirers than myself. It does not follow, however, that I must be altogether inactive in this field, because I cannot cultivate it on quite so grand a scale as I once desired. I remind myself that there are unexplored treasures here at home, with which, as an Englishman, I am bound in the first instance to make myself acquainted; and before I lay down my pen, it will be seen that one may have something interesting to communicate concerning manuscripts deposited in libraries which yet one has never been able to visit in person. You will understand, however, that it is primarily of our insular resources that I am about to speak. Above all, I am anxious to explain that my supreme anxiety is not so much to break up fresh ground and to swell *the number* of extant codices, as to promote a more accurate acquaintance with those which have come to light already. A few words on this subject will not be misplaced at the outset.

I find it impossible to express the annoyance with which, turn which way I will, I discover that such wondrous little pains seem to have been hitherto taken to make the foundations of this department of sacred science secure. Our chief uncial manuscripts confessedly have been elaborately described and collated: but with the exception of such of the cursive codices as C. F. Matthæi and F. H. Scrivener have taken under their special protection, we are still sadly a-field. The discovery is perpetually made that what has been described and registered as a copy of the Gospels ("Evangelium") is in reality a book of proper Lessons ("Evangeliarium"), or *vice versâ*. Of this I remember furnishing you with several instances when I addressed you last. In consequence, Nos. 321, 322, 325, 327, 328 have had to be removed from our list of Evangelia. On countless occasions no pains have been taken so to describe a codex as to ensure that it shall be capable of being clearly recognised—much less that it shall be capable of being identified with certainty—at the end of many years.

Let me hope that I do not stand alone when I confess to a sense of downright shame when I survey the actual descriptions of not a few of our manuscripts. It constantly happens, in fact, that those precious objects are not described at all; but are designated by a number, which tells one nothing; followed by a shot at the date, and a cabalistic memorandum, (always imperfect, and often inaccurate,) as to the contents. Well aware am I that, unless some hours can be devoted to a sacred codex, one is seldom able to say anything about it that shall be worth reading. But those who have examined a few hundred specimens will bear me witness that they are for the most part capable of at least *external* classification; may generally be referred to some known type. Would you have six? or seven? or eight of these classes? You will, I think, agree with me that it would be very helpful in this way to know *something* about a MS., by merely referring to the account of it in a catalogue. On the other hand, of what possible use to anybody can it be to find codices enumerated after the fashion of Evan. 265 to Evan. 272? The first of those eight Evangelia —(Reg. 66, a grand 4to)—seemed to me to contain an important text. The two next (Reg. 67 and 69) are beautifully written, are very ancient, and look as if they would repay diligent examination. The next (Reg. 73), in double columns, is a truly grand specimen: the Eusebian apparatus at the beginning superbly executed. An interesting feature of this codex is that it was never finished; hence, (I have never seen the same thing elsewhere), the pictures of the four Evangelists are only *sketched* in ink. The next (Reg. 74) is a charming 4to., in glorious ancient binding, once the property of Henri IV. It is full of exquisite archaic representations of Gospel incidents—a very uncommon feature. The last leaf of St. Luke is missing. Reg. 75, though less beautiful externally than the others, is said to exhibit a peculiar text. But in fact of the many hundred sacred codices I have hitherto examined I cannot remember *one* which, on careful study, did not exhibit some noteworthy peculiarity: and the foregoing eight treasures are described almost as unceremoniously as the lots in a sale of worthless effects—"A parchment book;" "Another ditto." It seems to me, at all events, discreditable that we should keep on indicating the manuscript rarities in the Vatican, for example, by *numbers* only, without the slightest attempt to ascertain the character of each separate codex; to indicate the quarter of Christendom where it would seem to have been produced; or indeed to record anything at all about its individual characteristics. At least three-fourth of our manuscripts—for any use they are to us—might at this time every bit as well be preserved at Nova Zembla or in the island of Japan. *Who* is to imagine from what is related by Birch and by Scholz concerning Evan. 176, (Basil. 152, in the Vatican,) that the text is as extraordinary as the engraved specimen furnished by Bianchini shows that it is? Here, for your inspection, are the first two verses of St. Mark's Gospel:—

Εὐαγγελίον | κατὰ μάρκον

Ἀρχὴ τοῦ εὐαγγελίου | ἰῦ χῦ υἱῦ τοῦ θῦ. κα | θῶς γέγραπται ἐν ἡ | σαία τῶ προφήτη + | ἰδοῦ ἐγὼ ἀποστέλλω | τὸν ἄγγελόν μου πρὸ | προσώπου μου. ὃς | κατασκευάσει τὴν ὁδόν | σου ἐμπρόσθέν σου +

But even this is not all. The very record of what a codex contains so often proves to be incorrect that a sense of insecurity becomes at last habitual to a careful reader. Thus Scholz—(who, by the way, is a grievous offender in this line)—though he professes to have "collated select places" in Evan. 394, omits to state that "Vallicella F 17" contains *the entire New Testament*, which, nevertheless, Bianchini, (in the account he gives of the codex, p. 531,) assures us is the case. In this way it comes to pass that one witness to the text of the Apocalypse has been hitherto kept out of sight. On the other hand, the same Scholz cites Vat. 360 for *the whole New Testament*,—although Birch (who examined this codex with great attention) twice declares expressly that it is *without* the Apocalypse. Concerning the extraordinary Evan. 157, neither Birch nor Scholz have been careful to inform us that it is *dated* A.D. 1128; although the former is very large (as well he might be) in his description of a MS. which he ranked next to Cod. B in importance.*

Then, again, codices are frequently described as "lost" which on inquiry are nevertheless discovered to be existing in perfect safety; while others,—(as Evan. 272, which has been missing since 1848),—are spoken of as if they were safe, which yet have long since disappeared from their places. I was so happy as to be able to rehabilitate not a few in my former letters. Let me introduce here a notice of one more,—which you will hear about with pleasure.

Concerning Evan. 121 (described as "*Olim Parisinus bibliothecæ S. Genofevæ*"), Scholz says:—"Where this codex is now lurking I have been unable to discover. This at least is certain, that it neither exists in the library of St. Geneviève, nor in the Royal library." And yet,—(I am indebted for the information to M. Denis, librarian of St. Geneviève)—it proves to be even more certain that the codex is perfectly safe. It consists of 241 leaves, of which, the last twelve exhibit a table of proper Lessons. The volume is marked A. o. 34: the date is 1284—(*not* 1254 as Tischendorf wrongly reports),—and the lacuna is occasioned by the loss of one entire quaternion of leaves.

While on this subject, I will add that "Paul 247" in the same library,—(beautifully written and elaborately illuminated),—consists of 132 leaves, and is found to contain the Catholic Epistles as well as those of St. Paul. Some name like Ἀάσκαρις appears in silver letters on fol. 1 surrounded by a wreath of laurel. The codex is known in the Library as A. o. 35. For all the foregoing details I am indebted to the learned Hellenist, M. Ruelle, who is connected with the library of St. Geneviève, at Paris.

See my ghost

Then further, there hangs a mystery over certain codices which one would gladly be instrumental in clearing up, if one might. In one such difficulty I have a personal interest. You will remember that Scholz, through inadvertence, sets down Meerman's cod. 117, first as "Evan. 436," than as "Evst. 153." In an Evangelium which came to me some years ago, I found a letter (dated 1827) from Thorpe, the bookseller, stating that Bohn had bought that volume "*from the Meerman collection*," and sold it for 120*l.* to your predecessor at Hendon, the Rev. Theodore Williams. What was I to infer from this but that "*Evan.* 436 was right," and "*Evst.* 153" wrong? and, further, that "the English bookseller to whom 'Meerman 117' had been traced in 1824" was either Bohn or else Thorpe? On obtaining access, however, to a priced copy of the sale catalogue of the Meerman library, I find that he possessed but one Evangelium, which is now in the library at Leyden; and, further, that No. 117 was *an Evangelisterium*,—which was purchased by Payne, the bookseller, for 200*l.* Its present owner, whoever he may be, must therefore be in possession of a very sumptuous codex. It follows from all this that the Evangelium I call mine has to be added to your list of novelties; and that "436" (the number assigned by Scholz to the Evangelium described by Montfaucon at p. 295 of his *Palæographia Græca* as existing in the library of the Jesuit College at Clermont)—must continue to designate an Evangelium of which *also* the present whereabouts is unknown. I propose to explore this matter further, but this is as much as up to this instant, I have been able to discover.

Let me, in conclusion, enjoy the real gratification of vindicating the accuracy of the laborious German with whom one has so often had to find fault, in one particular where he has (reasonably enough) been suspected of error, but where, happily, he is proved to have been perfectly correct. The oldest *dated* Evangelium extant (it has been confidently appealed to as such since the days of Montfaucon) was considered to be Evan. 78 [Paris 70], which in a comparatively modern hand is claimed for A.D. 964. But in the monastery of St. Saba, near the Dead Sea, Scholz relates that he found an Evangelium 129 years older—viz., bearing the date of May 7th, A.D. 835. The accuracy of Scholz' statement, however improbable it may sound, is established by the discovery that this very MS., having found its way from Palestine to Russia, is at this instant the property of Porphyrius Uspensky, Bishop of Kiow. You may convince yourself of the fact by inquiring for *Exempla Codicum Græcorum*, (fol. Heidelberg 1878,) and turning to Tab. I., where a photograph *fac-simile* of the dated page is most unmistakably exhibited. The work is edited by W. Wattenbach and Adolphe von Velsen. A copy is preserved in the manuscript room at the British Museum.

Wan 481

Deanery, Chichester, June 14, 1882. JOHN W. BURGON.

SACRED GREEK CODICES AT HOME AND ABROAD.

No. II.

To the Rev. Prebendary Scrivener, D.C.L.

Dear Dr. Scrivener—In my former letter I explained my anxiety to obtain tidings of certain sacred codices supposed to be lost;—to clear up the many little mysteries which are still connected with not a few;—to enlarge, and yet more to rectify the description which has been given us of by far the greater number. In this spirit let me tell you something about the long lost codex,—Evan. 64, which two years ago, by his lordship's favour, I was so happy as to recognise in the library of the Marquis of Bute.

This is Mill's "*Usser.* 2,"—which Brian Walton designates as "*Em.*," I suppose because it seemed to him to be the earlier portion of a copy of the Acts and Epistles (Acts 53) preserved at Emmanuel College, Cambridge. Mill himself is found to have accepted this view of the matter, for in the table prefixed to his great work he explains "*Em.*" to signify,—"*Codex Evangeliorum olim Collegii Emmanuelis.*"* That *this* copy of the Gospels and *that* copy of the Acts are alike very small tomes, is undeniable: but they were never parts of the same copy. The writing of the Evangelium is considerably larger,—exhibiting 18 lines in a page and 24 letters in a line, against 17 lines in a page and 30 letters in a line. On the other hand, what Walton calls "*Em.*" is certainly the same codex which Mill calls "*Usser.* 2." Strange to relate, nothing proves this more effectually than the very blunders which have been occasionally made by the collators of the manuscript,—a matter of which I will speak immediately. Let me first describe the codex.

It was originally a single volume, $2\frac{2}{8}$in. thick, consisting of 440 leaves: but was bound (in red morocco) about 150 years ago, into two volumes, and lettered at the back "Greek manuscript of the Gospels." Though the codex suffered in binding, the mutilation has not been excessive. The actual size of the pages is $4\frac{5}{8}$in. by $3\frac{2}{8}$in. It begins with the letter to Carpian, the Eusebian Tables and the titles of the κεφάλαια, all beautifully executed. The sections noted in the margin of St. Matth. (executed in gilded letters and subscribed with carmine references to the Canons) amount to 357: of St. Mark, to the unusual number of 241: of St. Luke, to only 339; of St. John to 232. At the end, on fourteen leaves, are a *Synaxarium* and an *Eclogadion*, both beautifully executed. Without either pictures or elaborate ornamental headings, this codex is remarkable for the great beauty, precision and skill with which it has been written. It is indeed one of the choicest and most charming specimens I have ever examined. There is no colophon at the end of any Gospel, but a note of some sort at the end of St. John (fol. 425) has been erased. The codex was elaborately prepared for ecclesiastical use: the introductory formula of every separate section being inserted in the body of the text, besides the usual ἀρχή and τέλος. The formula referred to (generally abounding in contractions) is written in a somewhat minuter hand in carmine gilded, so as to be the more readily distinguishable from the actual text. On one occasion (viz., at St. Math. vi. 22) this precaution having been neglected, Mill records the reading as follows,—"Τότε εἶπεν ὁ Κύριος· ὁ λύχνος, *Usser.* 2. *Em.*": whereas, according to Brian Walton, Ussher read the last words of ver. 21,—"ὑμῶν. εἶπεν ὁ Χριστός." The plain fact (as you may suppose) is that the Codex exhibits as follows,—ὑμῶν. τ Εἶπεν ὁ κ̅ς̅. ὁ λύχν. Either Ussher, therefore, or else Bulkeley (who collated Evan. 64 for Mill), (1) has written Κύριος for Χριστός,—which must have been an oversight: (2) has mistaken the contraction of τέλος for τότε—which is extraordinary: (3) has overlooked the word τέλος altogether,—which is unaccountable. The scribe forgot to gild the initial formula Εἶπεν ὁ κ̅ς̅. That is all! A similar oversight of the collators at St. Mark vii. 14 is without even this excuse.

* If the dates allowed the supposition, we should have been prone to assume that these are the two little volumes (lot 619) which Dr. Farmer bought at Askew's sale (1775) for 5*l.* 10*s.*, and of which the whereabouts is unknown. See Scrivener's *Introduction*, page 213, note.

But a good deal is explained by the record concerning the great Irish Primate that "in the winter evenings he constantly spent two hours in comparing of old MSS. of the Bible, Greek and Latin, taking with his own hand all the *variæ lectiones* of each."* to come to grief; especially when done with a heart-ache.

Most of the mistakes discoverable in Ussher's contribution to the Supplement to Brian Walton's Polyglott proceed from want of skill in deciphering manuscripts. All must admit that sometimes the method of the scribes is perplexing; but then those who propose to make their observations public are bound thoroughly to master the interesting problem first. On the other hand, let it be plainly stated that C. F. Matthaei and yourself have set us an example of accuracy in this department, which it never entered into the heads of the men of old time to aim at.—"Ἐκ τῆς Ῥαχάβ *in MS. Em. deest*," is Ussher's remark on St. Matt. i. 5: yet the clause is there, plainly enough, although ῥαχάμ (*sic*) is written rather queerly.—He says that εἰσελθών is found in ix. 18; yet is it εἰς ἐλθὼν, unmistakably, which is found there.—At xix. 8, he notes "οὐκ ἐγένετο, *Em.*:" and yet οὐ γεγον is distinctly the reading of the MS.—At St. Luke xi. 13, he says (incorrectly) that "*Em.*" substitutes ὄντες for ὑπάρχοντες.—Such slips seem (indeed for the most are), unimportant; but when Tischendorf, following Griesbach and Scholz—(for textual critics always copy one another)—adduces this codex as a witness for reading (with D) λίγεται for γίνεται; and for omitting an important clause in S. Mark ix. 49; and for omitting πάλιν in St. John x. 19; as well as for reading (still with D) τετελείωται in St. John xix. 28—it is perceived how easily a misstatement may become a serious matter. It is impossible to isolate too completely such false witnesses to the inspired text as codd. B ℵ D.

It is not then so much the insufficiency of the collations which have been hitherto made of this codex which surprises me, as their inaccuracy. And yet, a very large proportion of its variants (about half, I suspect) have escaped the notice of Ussher, Dodwell, Bulkeley, and perhaps others, whose observations appear in the apparatus at foot of Mill's pages. Out of about sixty variants in the first five chapters of St. Mark's Gospel only twenty-six are noticed either as found in "*Em.*" or as found in "*Usser.* 2," or in both. But then, as I said, the work has been very inaccurately done. A fair sample is supplied by St. John xvi. 19,—of which Mill relates that "*Em.*" and "*Usser.* 2" omit Μικρὸν καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρόν. The first two words plainly exist in the text. On the other hand, the pronoun με, which has been interpolated after ζητεῖτε, no one seems to have noticed. Concerning St. John xix. 31, Mill says "ἐκείνου *deest in Em.*,"—which is the fact: but then, he adds that ἐκείνη is the reading of "*Usser.* 2,"—which, of course, is *not* the fact: and none of these collators notice the omission in this place of the article (ἡ) between μεγάλη and ἡμέρα. At St. Mark iii. 32 Mill writes:—"Ἀδελφοί σου] *Addunt* καὶ αἱ ἀδελφαί σου . . . . . *Em.* (*sed in hoc Codice deest* σου) . . . . *Usser* 2." *Who* would believe that one and the same codex is here designated by "*Em.*" and "*Usser.* 2"? *who*, above all, was to suppose that the thing *meant* proves to be, that Evan. 64 omits (and apparently stands alone in omitting) σου after ἀδελφοί?

* Life, prefixed to Ussher's *Body of Divinity*, 1678, p. 11.

You will, I am sure, begin to suspect, after what goes before, that perhaps "*Em.*" and "*Usser.* 2" are different manuscripts after all. The contrary is quite certain notwithstanding; and (what is singular) the proof of it is supplied by the very inaccuracies into which observers have been inadvertently betrayed, in recording their remarks on the Text. A curious instance is furnished by St. John iv. 7, where Ussher notes that "*Em.*" begins the verse,—ΚΑΙ ἔρχεται: the fact being that he mistook $\overline{\text{S}}$ which represents ἕκτη ("*sixth*") for the curious abbreviation ($\overline{\text{S}}$) which stands for "καὶ" in this MS. and is scarcely distinguishable from the sign which stands for the number 6.—At the end of St. John v. 7, Evan. 64 is unique in exhibiting (after καταβαίνει),—καὶ λαμβάνει τὴν ἴασιν: on which Mill's note is,—"καταβαίνει καὶ λαμβάνει ἴασιν. *Usser.* 2 *Em.*" He therefore not only reports the reading of "*Usser.* 2" incorrectly: but *gives the same incorrect report of the reading of "Em."*—Only once more. This codex reads (at St. John viii. 2) ὄρθρου δὲ πάλιν βαθέος, ἦλθεν ὁ Ἰησοῦς, which Mill notes as the reading of "Usser. 2": straightway adding that "*Em.*" exhibits παρῆλθεν. Now you will scarcely believe, but I assure you it is true, that Ussher mistook the enigmatical abbreviation of βαθέος (β [written *u*] and α with a flourish), for παρ.—Then further, the many serious omissions (of the kind called ὁμοιοτέλευτα) are observed to correspond in "*Em.*" and in "*Usser.* 2."—In explanation of certain of the occasions when these two are diversely cited, it may be as well to explain that Ussher must certainly have confused his collations of Evan. 64 with his collations of D ("*Cant.*" as he calls it): so often is he observed to cite "*Cant. Em.*" together:—D indeed rightly, but Evan. 64 wrongly. I refer to such places as St. Luke xi. 11 and 53: xii. 11: xv. 24.

This copy belongs, I suppose, to the twelfth or thirteenth century. One of its peculiarities is that it exhibits over the second, third, or fourth letter in every proper name of *a person* (not of *a place*) a little waved stroke. It further indicates the commencement of a κεφάλαιον by a bar between two points above the initial word—thus ÷. The text is continuous throughout each Gospel—not broken up, I mean, into paragraphs. The last verse of St. John (Ἔστι δὲ . . . βιβλία· ἀμήν + + +) occupies (strange to say) exactly the same place as in Evan. 63—namely, it stands alone at top of the right hand page of the open book,—fol. 425*a*.

It only remains to give the history of this interesting manuscript. Its earliest recorded possessor was Dr. Thomas Goad, who died in 1638; but some previous proprietor of the volume has preserved in the margin of the early pages a memorandum of the letters lost by contraction: thus μαρι—*as*: ἐνθυμηθ—*then*: φοβηφ—*this*: καλεσ—*is*. Next, it became the property of Archbishop Ussher, and remained his till the time of his death in 1656. Was it he who indicated the the modern division into chapters in the margin? "Jo. Jones" is written on a blank leaf of the codex (the last) as another owner, in what seems to be a hand of the seventeenth century. In 1728, facing the Epistle to Carpian some Greek possessor of the MS. apparently, has written Σατουρου (*sic*) ημερα Μαιου κε ἐτους σρς αψκη,—which must be intended to represent "*Saturday, May 25th* A.S. 1728." For a few years, ending 1742, (as you know) the codex was in the Dublin library. About a quarter of a century later it belonged to James Verschoyle, afterwards the excellent Bishop of Killala (1793—1834) born in 1748. Next (viz., during the third quarter of the last century) it is proved to have been in the library of John, Earl of Moira (created 1761, died 1793), by the book-plate of that nobleman which remains inside the cover. Thence it came to the Earls of Huntingdon, with whom it continued for two generations. Finally, at the sale of the Donnington Park library, it was purchased by the Marquis of Bute, its present possessor, to whose liberality and kindness I am indebted for the oppertunity of carefully examining and collating it. I recognised it by the reading at St. John viii. 8—viz., "*Wrote upon the ground the sins of each one of them*"—a reading which I believe always indicates a copy with an unusual text.

JOHN W. BURGON.

Deanery, Chichester, June 23rd, 1882.

SACRED GREEK CODICES AT HOME AND ABROAD.

No. III.

To the Rev. Prebendary Scrivener, D.C.L.

Dear Dr. Scrivener—In proceeding now to call your attention to between sixty and seventy sacred codices which will have to be added to those mentioned in your "*Introduction*," let me hope that I shall enjoy the good fortune to have you with me in the opinion I have long entertained that the time has fully come for assigning definite numerical designations to the many copies having a fixed *locus* which have become known to us since the time of Scholz. *That* laborious man, in 1830, raised the number of our known Evangelia—(no one is better acquainted with the circumstance than yourself)—from 237 to 469; as Griesbach, in 1777—1796, had raised the number from 112 to 236. But the last fifty years have introduced to our notice at least 180 Evangelia more: and I am persuaded that I am correctly interpreting the experience of every student in this department of sacred science when I declare that referring to these by such ponderous designations as "Middle-Hill 13975," "B.M. Additional 19389,"—or even as "Venet. I. xxxiv.," "Ambros. M. 48 *sup.*,"—has become simply impracticable. This is not nearly all, however. The mere attempt opens the door to perpetual mistakes. For my own part, I find it a measure of necessity to employ some conciser method. Let the MSS., once for ever, be correctly designated and sufficiently described; and then "Evan.," followed by a numeral which cannot extend to more than three places of figures, will suffice to send a student without difficulty or risk to the MS. intended.

On the other hand, what I am about to do is not (*more Scholziano*) to run up a list from which subsequent research will have to make serious deductions. To assign a number to every Evangelium which has been anywhere heard of since 1830, would indeed result in a gratifying total of 650 codices in place of the actual 469. But it is not thus that I desire to see the work proceed. Help me, pray, to build with materials which will last as long as these studies are cultivated by mankind.

We shall, I trust, be agreed, then, that it is undesirable for every reason to assign (as Scholz did not hesitate to do) permanent numbers to those sacred codices which travellers relate that they were shown in the monastic libraries of the East. Let a very careful account be carried away of those precious objects, by all means: but experience has shown that travellers seldom find it practicable to draw up such a description of a single codex as will suffice for its identification after many days, and be in itself of the least practical use. A visitor to the same monastery can never depend,—as when he visits a public library at Rome, Paris, London,—on being shown any particular manuscript that he inquires for. Not only so, but it is observable that it is quite the exception if any two travellers bring away with them from the same monastery an identical inventory of the specimens they saw there. The volumes themselves are not safe. One might in fact almost as reasonably assign numbers to the manuscripts in a bookseller's catalogue,—which will be gone to-morrow, and will then be scarcely capable of being traced. Ignoring, therefore, *the last twenty* of Scholz' numbers,—(No. 450 to No. 469),—which denote as many Evangelia seen by him at Jerusalem, at St. Saba, and at Patmos,—(at which three places, be it observed in passing, the Rev. H. O. Coxe some twenty years later [viz., in 1857] saw [14+23+4=] *forty-one* Evangelia,)—the list comes out as follows. You will observe that the first specimens enumerated are those in Continental collections, to which I called your attention in my former series of Letters:—

Evann. 450 and 451 then will henceforth respectively denote the Evangelium and the copy of the entire New Testament at Ferrara.—Evann. 452 and 453, will designate the two Evangelia at Parma.—Evann. 454 and 455, the two at Modena.—Evann. 456 to 461, the six at Milan,—of which the last must be noted for the "Catholic Epistles" and for "Paul."—Evann. 462 to 469 will designate the eight Evangelia at Venice. These twenty you have mentioned at pp. 219-20 of your *Introduction*. *My* numbers follow *your* order.

Evan. 470. Vallicell. E. 40 [XI.], minutely described by Bianchini (*Evan. Quadr.* ii. P. i., pp. 538-40), is a Catena on St. John's Gospel more ample in its contents than the Catena published by Cordier. It is the work of two caligraphists,—one, to p. 22 inclusive: the other, to the end. A *fac-simile* of the writing is exhibited by Bianchini at p. 540.

Note, that Haenel has misled us with regard to Arras. The librarian (M. Wicquot) assures me that *no* Greek sacred codices exist there. Evan. 471 will therefore denote the copy of St. John in the Institute at Paris: *chart.* [xvi.], which must once have formed part of an entire Evangelium since it begins on quire λβ'. On the first page is written "*C. Emmerei Sanquintiniani, emptus 40 assibus.*" The learned librarian, M. Tardieu, further adds,—"Le MS. au dernier siècle a appartenu à M. Morrian procureur du roi et de la ville de Paris:" who bequeathed his library to the city,—whence it was transferred to the Institute on the creation of that famous body.—Evan. 472, Poitiers *chart.* [xvi], is a small folio copy of the entire New Testament. I owe the information to M. Dartige, the librarian.—The Evangelium said to be at Toledo, I decline to number until I have convinced myself of its existence—which hitherto I have failed to do.

Muralt's 5 Evangelia ("*Introd.*" pp. 209-10)—viz., 2^{pe}, 4^{pe}, 7^{pe}, 8^{pe}, 11^{pe},—will be severally numbered Evan. 473 to Evan. 477:—Tischendorf's 3 (p. 212), Evan. 478 to Evan. 480. And the venerable dated copy from St. Saba, of which I spoke in my first letter (Evan. 461, according to Scholz), which is now in Russia, will henceforth be Evan. 481.

We come at last to England: and here—beginning with twenty-five unnumbered Evangelia in Oxford, and requesting you to note in passing that *Art.* 1 in Barocc. 59 was never an "Evan.," but is a fragment of an "Evst."—I proceed to number Cromwell 15 and 16 ("*Introd.*" p. 216) respectively Evann. 482 and 483. The former is exquisitely written. Many corrections of the text are found in the margin. This MS. was not used for reading in church. Among the τίτλοι is found περὶ τῆς μοιχάλιδος.—Evan. 483 is beautifully, but not *so* beautifully executed: the Eusebian tables are exquisite. It has ἀρχ. and τίλ. It was collated by Dr. Mangey in 1749.

Miscell. 17 (D infr. 2, 21), once Humphrey Wanley's, was bought in 1776 by Sam. Smalbroke, Canon of Lichfield, who writes—"Nunc octogenarius libenter do donoque," &c. "Junii die 4°, natalitio meo, A.D. 1800." This very interesting little codex (5½in. by 4) will be Evan 484.

Miscell. 141, I call Evan. 485. *Amm.* (but little *Eus.* and scarcely any ἀρχ and τέλ.) Mut. Jo. xxi. 3—24. This codex is small (6⅛in. by 4⅛), and very prettily written.

Evan. 486, Bodl. Miscell. gr. 293 (Auct. T. V. 34), [xiii] is a small 4to. *Amm.* (not *Eus.*) ἀρχ. and τέλ., τίτλ. The style is very unusual. It omits the twelve verses in St. John.

Canonici Greek 33, 34, 36 and 112 will be respectively Evann. 487, 488, 489, and 490.—Note, that Canonici Greek 122 (a codex of 312 leaves) is in *Sclavonian* (not "Illyrian"); and, as "Codex Sclavonicus," will be numbered Evan. 491. This closes the Bodleian account.

Next come the "Wake Evangelia," brought from Constantinople a century and-a-half ago; which you describe at pp. 214 and 215 of your "*Introduction*," and concerning which further details are to be found in the Rev. G. W. Kitchin's published Catalogue of the MSS. in Christ Church Library, (4to 1867). Of these, as yet, only two have had numbers assigned to them—viz., No. xx., which is Wetstein's Evan. 74, and No. xxvi. which is his Evan. 73. There remain fifteen codices: of which two (No. xii. and No. xxxiv.) are copies of the entire New Testament. No. xii. will henceforth be our *Evan. 492; while Nos. xxi., xxii., xxiv., xxv., xxvii., xxviii., xxix., xxx., xxxi., xxxii., xxxiv., xxxvi., xxxix., and xl. will be respectively Evann. 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, *503, 504, 505, and 506. Here we leave Oxford and proceed to Cambridge.

*Evann. 507 and *508 will represent Trin. Coll. B. x., 16 and 17,—which you describe at pp. 212 and 211; and which editors will always refer to as w^{scr} and i^{scr}.

Next will come the nine Lambeth Evangelia which *you* have made useful as well as famous, and which you describe at pp. 210 and 212 of your "*Introduction*"—viz., Lamb. 1175 (a^{scr}), 1176 (b^{scr}), 1177 (c^{scr}), 1178 (d^{scr}), 1179 (e^{scr}), 1180 (v^{scr}), 1192 (f^{scr}), 1255 or C 4 (u^{scr}), 1350 (t^{scr}). They will be severally *Evann. 509, *510, *511, *512, *513, *514, *515, *516 and *517. Concerning these, let me be allowed to refer unlearned readers to your *Full and exact Collation of about 20 Greek MSS. of the Gospels*,—1853.

Evan. 518 will indicate the fragment of the Gospels at Sion College (p. 219), which may be of the fourteenth century.

The Evangelium in the University Library at Edinburgh (p. 213) will be Evan. 519.—The three at Glasgow Q 7.9, Q 7.10, and S 8.141,—will be severally Evann. 520, 521, and 522.

Evan. 523 [XIII.] will indicate an Evangelium in the Blenheim collection (Blenheim 3 B 14),—a nice bright, clean copy (4to) written with very black ink. It has τίτλ. *Amm. Eus.* Κεφφ. and ἀναγνώσματα: and has been prepared for Church use with ἀρχ. and τέλ. The last section in St. Matthew is 356,—in St. Mark, 237,—in St. Luke, 350 (written against ver. 53), a number I have never seen elsewhere:—in St. John, 232. The pictures are very barbarous: the ornamentation is effected with vermilion.

Through the liberality and kindness of the Earl of Leicester, I am able to give you some account of the two precious Evangelia you refer to at p. 216 of your "*Introduction.*" Evan. 524 will indicate "Holkham 3" [xiii.], which is a truly interesting 4to. of 183 leaves. Note, that four of them have been misplaced; and require to be read in the following order: fol. 81, 84, 85, 82, 83, 86. The pages measure 8⅞in. by 6½, and have never been cropped, though the codex is in modern blue morocco binding. This Evangelium is beautifully written in long lines, of which there are 27 in a page. Notwithstanding the painted Eusebian tables at the beginning, the sections (*Amm.*) are not subscribed; and, singular to relate, the latest of them in Matthew is 323,—in Mark, the last two are 227 and 231,—in Luke the last is 309, and in John 210. It is really a superb MS. of extraordinary interest,—in consequence of the many singular representations it contains of Scripture subjects; though some of these have experienced injury. Besides fine pictures of the Evangelists and gorgeous headings, we find exhibited before St. Matthew's Gospel,—(1) St. John Baptist preaching, and (2) the call of Andrew and Peter. Before St. Mark,—(1) the healing of the leper, and (2) of the paralytic; (3) the giving of sight to the blind, and (4) Zacchæus in the sycamore; (5) the Baptism; (6) the miracle of the five loaves; (7) the Transfiguration, and (8) the anointing of our LORD's feet. Before St. Luke,—(1) the Agony in the garden; (2) the raising of Lazarus; (3) the triumphal entry into Jerusalem. Before St. John,—(1) the Crucifixion; (2) the Resurrection; (3) the appearance to Thomas; (4) the Day of Pentecost. The codex is furnished with τίτλοι, but was not intended for Church use, being wholly without ἀρχ. and τίλ. The writing so closely resembles that of Coisl. 200 (though a little *larger*) that I am constrained to accept for Evan. 524 the date you assign to Evan. 38; though I should have thought both codices at least a century older.

Evan. 525 [xiii] "Holkham No. 4," is a very finely written 4to., of 352 leaves, of nearly the same dimensions as the preceding (8⅞ 6½), but quite different in style. It has beautiful pict. with gorgeous headings of the Gospels: τίτλ. (Matthew, Luke, and John in gold) at the beginning and throughout the volume. The codex has been adopted for Church use, with ἀρχ. and τίλ. in vermilion. The last section in Matthew, 355: in Mark, 231: in Luke, 240: in John, 226. At the end of each Gospel, the number of στίχοι is recorded in superb style. Both these codices (and they are alike exquisite specimens) contain the troubling of the pool, and the *pericope de adulterâ*.

Though I have written a long letter, you will see that I have travelled over the ground at a very rapid rate. It is because I am eager, for your sake, to move forward and soon to make an end. On referring to my Italian notes, however, I perceive that I have preserved many details concerning the sacred codices I was the first to introduce to the notice of scholars, well worthy of insertion even in a cursory description like the present. These, with the editor's leave, I will hereafter put on record in a concluding letter. JOHN W. BURGON.

Deanery, Chichester, June 30, 1882.

SACRED GREEK CODICES AT HOME AND ABROAD.

No. IV.

To the Rev. Prebendary Scrivener, D.C.L.

Dear Dr. Scrivener—I resume my enumeration of Evangelia; and begin with the copy which I see you mention at p. 213. The princely collection of MSS. to which the Evangelium in question belongs has been removed from Middle Hill, Worcestershire, since the death of Sir Thomas Phillipps, to Thirlestaine House, Cheltenham; where, through the liberality and kindness of their present possessor (the Rev. John E. A. Fenwick) I enjoyed the satisfaction, two years ago, of leisurely inspecting the eight Evangelia of which I proceed to offer you some account.

Evan. 526, Phillipps 13,975 [xii] fol., was once Lord Strangford's 464. It is, indeed, a grand and sumptuous volume, "the text surrounded with a full commentary in very minute letters:" *that* on St. Mark being the well-known work of Victor of Antioch. The Catena in question abounds in contractions—as usual with codices of this class. The Evangelium is furnished with grand pictures of St. Mark and St. Luke, and the headings of the Gospels are beautifully illuminated. The τίτλ. *Amm.* and *Eus.* are in gold. A Synaxarium ~~is at the beginning,~~ and an ἐκλογαδίν ~~at~~ the end. The sections in St. Matthew extend to 355: in St. Mark to 236: in St. Luke to 342: in St. John to 232. This codex was not prepared for Church use, being without ἀρχ and τίλ. Accordingly, at fol. 160 the *pericope de adulterâ*, occurring without any sign or suspicion, is undistinguishable from the rest of the text. There is, however, no reference made to it in the commentary. The angel troubling the pool is also here.

Evan. 527, Phillipps 1284 [xii] 4to., contains all the New Test. except the Apocalypse (Gospels, Acts, Paul, Cath. Epp.—an unusual arrangement); and was obtained from the library of M. Lammens, of Ghent. It is a rough, dumpy little specimen (7⅜ by 5½), but very interesting, being in genuine condition, and in its old monastic binding. *Mut.* Matthew ix. 36—x. 22: Mark i. 21 to the end of the chapter: also, first page of St. John. It has τίτλ. *Synax* and *Men.* (a singularly spare one,) at the beginning: ἀρχ. and τίλ., but neither *Amm.* nor *Eus.* The style of writing in different parts of the volume varies considerably. Acts to 1 Thess. are more delicately and beautifully written than the rest, and seem older. There is a wonderful amount of rubrical directions for reading, introduced (in vermilion) into the body of the text. The *pericope* is given without doubt: as well as the angel troubling the pool.

Evan. 528, Phillipps 2387 [xii] 4to., was bought of Thorpe for thirty guineas: a rough but interesting little MS. (6¼ by 4½ *in.*), anciently bound in Europe, but in genuine condition. The heading of St. Matthew is *mut.*, and only one leaf survives of the Eus. Canons. The first leaf of St. Mark also (to i. 19): of St. Luke (to i. 18): of St. John (to i. 23), are missing,—so that the pictures as well as the illuminated headings are all lost. Here are τίτλ. and *Amm.* (but not *Eus.*) The last section in Matthew is 359,—in Mark, 240,—in Luke, 342,—in John, 232. An Eclogadion of the seventeenth century at the beginning: ἀρχ. and τίλ. but not by the original scribe. In the margin are all sorts of liturgical notes, in a modern hand. It has the *pericope*, and the angel troubling the pool.

Evan. 529, Phillipps 3886 [xi] 4to., in ancient velvet binding, was bought of Payne from Lord Guildford's library :—a beautiful MS. It has *Capp.* and *Tables* : *τίτλ.* *Amm.* and *Eus.*, but neither *Synax.* nor *Men.* The last section in Matthew is 355,—in Mark, 233,—in Luke, 342,—in John, 232. *Ἀρχ.* and *τέλ.* by a later hand. It has the *pericope*, and the angel troubling the pool.

Evan. 530, Phillipps 3887 [xii] 4to., was bought like the last through Payne from Lord Guildford's library : a very interesting MS., in genuine old velvet binding ; the pages 8¼ by 6 *in.* The first four lines of each Gospel (except St. John's) are in gold. There are many notes in the margin of words omitted—*e.g.*, *μετὰ Ἰουδαίου*, written over against St. John iii. 25. As in Evan. 64, a waved stroke (∿) is found over every proper name : but I think only in the two genealogies. Besides pictures of the Evangelists there are nineteen others, most interesting,—seven in St. Matthew, one in St. Mark., five in St. Luke., six in St. John—and very queer and unfinished ~~*Tab. Synax.*~~ at the beginning : *Amm.* irregularly inserted (but not *Eus.*) : 307 is the last section in Matthew : 234 in Mark : 342 in Luke. : 207 in John. Neither *ἀρχ.* nor *τέλ.* It contains the *pericope*, (*ἀναναλύψας*, *errore* in ver. 10 ; and *ὁ*, for *ἡ*, in ver. 11) ; also the angel troubling the pool.

Evan. 531, Phillipps 7682, small 4to. : was No. 871 of the Guildford MSS. : "Hon. F. North's" book-plate No. 319 : numbered also 5469 and 546. This is a copy of the entire New Testament, written in such an exceedingly minute hand that I really do not know what date to assign to it. The lines are 1½*in.* long, and there are forty-one lines in a column ; the column being 4¾in. high. I found it practically impossible to study this codex without the constant aid of a magnifying glass. The text is in a dull brown ink : but the accessories are in blue, vermilion and carmine. Thus, the Eusebian Tables (~~unfinished~~) are beautifully executed in blue and carmine. *Τπόθ.* before each Gospel. The *τίτλοι* are all run together consecutively. *Amm.* (and *Eus.*, but only in St. Matthew). Besides *ἀρχ.* and *τέλ.*

I am persuaded that this codex of the New Testament was copied from a very old MS. like A or ℵ. It is written in two columns. The text is broken into paragraphs. Each of the Beatitudes occupies a single line, with a red capital. The genealogy (St. Luke iii.) has experienced the same fate as in Evan. 113,—the reason of which Griesbach well explains in his *Symb. Crit.* i. 107. In the margin are frequent corrections of the text : *e.g.*, at Matthew xxiii. 21, over against *κατοικοῦντι αὐτὸν* (the reading of B and ℵ) is found *γρ. κατοικήσαντι* :—at xxiii. 23, parallel with *ἀφῖναι*, is seen *γρ. ἀφεῖναι*, which is the reading of ℵ B L :—at Luke xii. 7, over against *ἠριθμημέναι εἰσί* (which is found in D alone of the uncials) is seen *γρ. ἠρίθμηνται* : at xii. 19, opposite *κείμενα*, is found *γρ. ἀποκείμενα*. You will, I think, agree with me that these are all remarkable and suggestive corrections. I will only add concerning this very important codex that the *pericope* is here without any sign of doubt, as well as the troubling of the pool : and that, after the Apocalypse, follow eighteen and a half pages of Epiphanius.

Evan. 532, Phillipps 7712 [xiii] 4to., was bought through Payne at Lord Guildford's sale. It was the Hon. F. North's No. 184: an interesting volume written in a large hand in very black ink. It contains much preliminary matter. The first page of the Gospel is in gold letters: ~~gold balls often inserted instead of stops.~~ *Carp.* is here followed by *two* copies of the *Tables*,—one in a very peculiar style, by a different hand from that which executed the MS. *Amm.* (not *Eus.*): the last in Matt. being 352: in Mark 234: in Luke 342. This codex has been corrected throughout by an ancient scribe in a very different hand; bright, clear and small. It is the fifteenth I have seen which reads ἀπίχει τὸ τέλος in St. Mark xiv. 41. At Matthew i. 11, it exhibits Ἰωσίας δὲ ἐγέννησε τὸν Ἰωαλείμ· Ἰωακείμ δὲ ἐγέννησε τὸν Ἰεχονίαν. Between Ἀρὰμ and Ἐσρὼμ (in St. Luke iii. 33) is found τοῦ Ἀλμεὶ τοῦ Ἀρνεί. It contains the troubling of the pool and the *pericope de adulterâ*.

Evan. 533, Phillipps 7757 [xi] 4to., was 547 in the Guildford Collection: a very interesting and genuine little MS.,—choice, even exquisite in its style; the accessories being finished off with lake, vermilion and blue, *Carp.* and *Tables* are beautifully executed; and it is furnished with ὑπόθ. τίτλ. *Amm.* and *Eus.* The last section in Matth. is 355: in Mark, 233: in Luke 342: in John, 232. But the codex is without ἀρχ. and τέλ., and has neither pict. synax. nor men. The troubling of the pool and the *pericope* περὶ τῆς μοιχαλίδος are here.

And this completes the enumeration of the Evangelia from Middle Hill. For I presume you would not reckon among the Evangelia and give a distinct number to "Phillipps No. 1420, *chart.*," which is a copy, dated 1572, of a *Catena on St. John* at Venice. It only remains to mention a fragment of the New Testament "Græce,"—which though mentioned in the Catalogue is no longer to be anywhere found.—Note, please, that Haenel was mistaken in his statement that an "Evangelistarium" is to be seen in the same collection. He must have meant one of the three following *Latin* MSS.—Nos. 12,284: 16,387 and 8. No *Greek* Evst. is known to have ever belonged to Sir Thomas Phillipps.

Next, the Parham Collection, to which Lord de la Zouche when he was my neighbour at Oxford offered me free access, claims attention. We designate his eight Evangelia as follows:—

Evan. 534, Parham 71.6 [xi] small folio or 4to., 9in. by 6½, is of the whole New Testament, except the Apocalyse: the books standing in the same unusual order as in Evan. 527. This is a delightful specimen of a genuine MS. in the original binding,—obtained by the Hon. Robert Curzon in 1837 from the monastery of Caracalla on M. Athos. It has τίτλ. ἀρχ. and τέλ.: but is without pictures: without *Amm.* or *Eus.* It exhibits the *pericope de adult.* obelized: the troubling of the pool without suspicion.

Evan. 535, Parham 72.7 [xi] $6\frac{3}{4}$in. by $4\frac{1}{2}$: a beautiful and most interesting little MS., bought from the monastery of St. Saba in 1834. It is furnished with ancient pictures of the Evangelists, except of St. Matthew, which is late: also with illuminated headings of the Gospels. It has exquisite τίτλ. and *Amm.* (not *Eus.*): the last in St. Matthew being 359: in St. Mark, 240: in St. Luke, 432: in St. John, 232. But it is without ἀρχ. and τέλ. The first four leaves exhibit a musical notation: and the first nine lines of St. John are in gold. The *pericope de adult.* is here: also the angel troubling the pool. *Mut.* from St. John xvi. 27 to xix. 40.

Evan. 536, Parham 73.8 [xi] 4to., 11in. by 9: in the original velvet binding, as when obtained from the monastery of Xenophon on M. Athos in 1837. It is a copy of the Gospels surrounded on three sides by a commentary, (*that* on St. Mark being by Victor of Antioch). A memorable circumstance is that (like Evan. 526) it exhibits the *pericope de adult.*, which is scarcely ever the case when there is a commentary: also the angel troubling the pool. The notes on St. Matthew amount to 55: on St. Mark to 90: on St. Luke to 52: on St. John to 11. This codex is furnished with τίτλ., an elaborate *Synax.* and *men.* ἀρχ. and τέλ.

Evan. 537, Parham 74.9 [xi] 4to., $10\frac{1}{4}$in. by $7\frac{3}{4}$, obtained from the monastery of Caracalla on M. Athos, 1837. It is in the old black binding and in very genuine condition. It is furnished with τίτλ. ἀρχ. and τέλ.: also *Amm.* (not *Eus.*), the last section in St. Matthew being 359: in St. Mark, 238: in St. Luke, 342: in St. John, 232. There are no pictures, but the headings of the Gospels are illuminated with lake. The writing is large and spreads across the page. In the margin of St. John i. 28, is written ἐν τοῖς ἀκριβίσι τῶν ἀντιγράφων Βηθαβαρᾶ γράφεται. The *pericope de adult.*, and the troubling of the pool, are here.

Evan. 538, Parham 75.10 [xii] 4to., was obtained from the monastery of Caracalla on M. Athos, and is in the original black leather binding. It exhibits rude pictures of the Evangelists, and headings of the Gospels even barbarous in their execution. This codex contains the troubling of the pool and the *pericope de adult.*: and is the sixth instance I have met with in which the last twelve verses of St. Mark's Gospel begin on the right-hand leaf of the codex. It has τίτλ. *Synax.* ἀρχ. and τέλ. *Amm.* (not *Eus.*): the last section in St. Matthew being 359: in St. Mark, 227: in St. Luke, 342: in St. John, 232.

Evan. 539, Parham 76.11 [xii] small 4to., 8in. by 6, was also obtained from St. Saba in 1834. It is the seventh instance I have met with where the last twelve verses of St. Mark began at the top of the right-hand page. Externally this is not so interesting a specimen as the others. It has no pictures, but rough illuminated headings to the Gospels. *Amm.* (not *Eus.*) irregularly and inaccurately inserted: with τίτλ. ἀρχ. and τελ., but unfurnished with the introductory formula. I believe this Evangelium to be unique in reading at St. Matthew xvi. 3 (instead of καὶ πρωΐ σήμερον χειμών) the words καὶ σημαίνει χειμών;—πυρράζει κ.τ.λ. St. Luke xxii. 44 is omitted. The reading of verse 47 is also unique. The angel troubling the pool and the *pericope de adult.* are here.

Evan. 540, Parham 77.12 [xiii] 4to., 8¼in. by 6, was brought from St. Saba in 1834, like the rest. Externally this is a most uninteresting specimen: unfurnished with any accessory except the τίτλ. at the head of the pages. It has no pictures; the decorations being executed in faded lake: neither ἀρχ. nor τέλ., *Amm.* nor *Eus.* The angel troubling the pool and the *pericope de adult.* are here.

Evan. 541, Parham 78.13 [xiii], is 5¾in. by 4½: 3in. thick,—a singularly rough little object, but the writing is minute and the ornamentation delicate. It was bought at St. Saba 1834, for ten dollars. It is dated A.D. 1272: is furnished with neither *Amm.* nor *Eus.* The τίτλ., ἀρχ., and τέλ. are irregularly inserted. From this codex the *pericope* is away; but not the incident of the angel troubling the pool. At Mark vi. 20, the reading is πολλὰ ἃ ἐποίει: and at vii. 19,—καὶ καθαρίζων. But then (such things abound in copies which exhibit καθαρίζων,) we soon meet with τῷ πνεῦμα. I remember laying down this codex,—unattractive as it is in many respects,—with a strong impression that it would repay the labour of collation. But where is the Evangelium of which one could not say as much?

Note, pray, how aptly what precedes illustrates the impossibility (explained at the beginning of Letter III.) of any longer retaining Scholz's *numbers* for the sacred codices he saw in the monastic libraries of the East. *Four* of the Evangelia which he must have enumerated at St. Saba prove to be already at Parham,—besides *one* Evst. and *one* copy of the Acts. At Athos also it is discovered that there are already at least *ten* copies less than there were in 1837; for besides the four I have been describing, we shall presently hear of six others which have since passed into Lord de la Zouche's library. It is clear that we shall never reach *terra firma*,—never know what we have to depend upon,—unless we turn over a new leaf. And it must be turned over *now*. Unreasonable is it, with our eyes open, to enter the same MSS. twice over: and inconvenient, in a high degree, to encumber our catalogues with explanations and retractions,—of which (thanks chiefly to Dr. Scholz) we have already far too many. *Et hactenus hæc.*

In the foregoing remarks, indeed throughout these letters, it will be noted (perhaps noted censoriously) that I seem to have much to say about the external features of sacred codies: little or nothing about their contents:—which, after all, is obviously the only matter of real importance. *You*, of all men, will anticipate every word I am about to offer in explanation: viz., that it is seldom possible by devoting merely a few hours to an Evangelium,—suppose a whole morning,—to have anything worth repeating to report concerning the character of its Text. True, that I always examine each of the Evangelists in about twenty places. But then it is equally true that I seldom find a variant worth recording. On the other hand, by the common consent of ALL manuscripts, I find νεκρους εγειρετε (in St. Matthew x. 8) *always* away,—so that I think it enough to preserve a private record of every fresh witness. Most misleading, let me note in passing, is Tischendorf's record that twelve uncials and "upwards of 150" cursives leave out this clause. The plain truth is that *only twenty copies of bad character*, (with ℵ B C D at their head, and the Latin) *have it in*. No copy of the Syriac knows it. All this, however, must be reserved for another place. I was explaining why I say little or nothing in these brief notes about the character of the text of any given codex. Those who care to make real progress in these studies are respectfully assured that nothing short of minute and exhaustive collation can be of any real avail. And it must be confessed that there is no telling how wearisome this task becomes, when one has toiled all day and has to confess at night that one has taken nothing. The utmost I propose to myself, when I take an Evangelium into my hands for two or three hours, is to ascertain certainly whether it is of the usual type; or whether it be an exceptional and extraordinary document. But,—(and *this* is the interesting circumstance)—I derive no certainty whatever from such a handling of such a document, that it may not contain one or two extraordinary readings. (I do not say "important" readings: for I am thoroughly convinced that *no* reading can be of real importance,—I mean, has a chance of being *true*,—which is witnessed to exclusively by a very few copies, whether uncial or cursive.) On the other hand, such extraordinary readings are in the highest degree instructive; for they best illustrate that most obscure problem,—the transmission of the sacred text. Nothing else are they, one and all, *wherever they may happen to be found*, but fragments of primitive error, repudiated by the Church ("a witness and a keeper of Holy Writ") in her corporate capacity; but spared by the good providence of the Author of Scripture, for the use and edification of those who, in these last days, should make this department of sacred science their special study; and so, ultimately intended for the confirmation of the faith, and for the highest benefit of all.

Forgive me for seeming to say such things to *you*. Rather are you the only student of my acquaintance who does not in the least require to be told such things. Your writings, (which are not merely known as they deserve to be known,) are one long exposition of the remarks I have been hazarding; and which seem to be required in the way of self-defence.

Deanery, Chichester, July 6th, 1882. JOHN W. BURGON.

*Evan. 562, "Mendham" [xiv] 4to. is the Evangelium of which I spoke in my first letter, when I explained that it may no longer be identified with Evan. 436. Like too many of our copies, it therefore remains almost without a history. It once belonged to your predecessor (Rev. Theodore Williams), and then became the property of the Rev. Joseph Mendham,—who bought it of Thorpe, the bookseller, for 70*l.*, in 1827. Its ultimate destination is the Bodleian Library. It is dated on the last leaf in a more recent hand, A.D. 1322. In addition to the details already furnished concerning this codex, let me add that it consists of 270 leaves of rather stout vellum: the last twenty containing the Gospels for Maundy Thursday, Good Friday, and for St. John's Day: followed by a table of the daily Lessons throughout the year, and by a Menology. I have never seen another copy of the Gospels entirely resembling the present. It is written with astonishing evenness and precision in pale brown ink, as if with a reed-pen. A list of the τίτλοι, with some verses, precede each Gospel; and the number of each κεφ. is duly inserted in the margin; but the codex is without either *Anm.* or *Eus. pictt.* ὑπόθ. or indeed any other accessory, but the Lections, which are numbered, (116 in Matthew, 71 in Mark, 114 in Luke, 67 in John), and the customary liturgical formulæ which are elaborately inserted in vermilion at head and foot of the pages. The ornamentation of this codex is entirely effected with vermilion,—somewhat in the style of the Syrian MSS. It is as fresh and bright as if written yesterday. The text nearly resembles your l, m, n. At the end of each Gospel the στίχχ. are numbered.

I must tell you next, that Mr. James Woodhouse [*d.* 1866], during his fifty years of residence at Corfu, being Treasurer-General of the Ionian Islands, formed a little collection of MSS., obtained chiefly from the monasteries of the Levant,—sold in London 1869, 1872, 1875. Among these were six sacred codices: three Evangelia (which he numbered "4," "12," and "37"): two Evangelisteria (his "No. 28" and "No. 38"); and one copy of the Acts and St. Paul ("No. 13"). Of *four* of these manuscripts I am able to tell you the present whereabouts.

* Evan. 563, "Woodhouse 4" [xiii] a little 8vo. of 337 leaves, belongs, like the next two, to the Rev. W. F. Rose, vicar of Worle, and is now undergoing collation. It must once have been a beautiful specimen, but it has experienced ill treatment as well as suffered from damp. It was bound in the West, for an illuminated Latin MS. lines its cover. The binder most barbarously cropped the margin. From St. John xx. 17 to the end is missing. This little codex is furnished to an unusual extent with the apparatus usually found in Evangelia: viz., *pictt. Carp. Tables*, Verses, στίχχ. τίτλ. κεφφ. ἀρχ. τέλ.: with liturgical formulæ: and at the end, in a minute hand, *Synax.* and *Menolog.* The headings of the Gospels are executed in lake. It was notably prepared for ecclesiastical use, and abounds in curious liturgical directions —*e.g.*, at the end of St. Matthew xiii. 23* is found this rubricated note at the foot of the page:—*καὶ εἰς μὲν τὰ ἐκφωνούμενα εὐαγγέλια, γρ. τὸ ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. εἰς δὲ τὸ χύμα, οὐχί: (χύμα,—as I learn from Goar, p. 24, note 28,—signifies ἄνευ μέλους).—After the words οὐδὲ τὴν ὥραν in ch. xxv. 13, follows (in red),—ἐν ᾗ ὁ υἱος τοῦ ἀνθρώπου ἔρχεται· τέλ. ἀρχ. ἡ περιγραφὴ τοῦ ἀληθῆ γράφεται μὲν, πλὴν εἰς τὸ τῆς ἡμέρας εὐαγγέλιον. I have never seen that rubric elsewhere.—The text of this codex has been corrected in many places by the original scribe.

*Evan. 564, "Woodhouse 37" [xiv] fol. in two columns, has a *Synaxarium* and *Menologium* at the beginning, followed by a σχόλιον on τίτλος ά. It is without *pictt.* or *Tables*; but is furnished with τίτλ., prefaces (from Cosmas, &c.), στίχχ. *Amm.* (but not *Eus.*). The ornamentation is in lake. On the eighth leaf, in a hand not so old as the codex, is written in cipher Αθονιος | εγω αδελφο Λεοντοις. Was the codex obtained from Mount Athos then? and was it the work, as well as the property, of one of the brethren? It has been elaborately collated by Mr. Rose, and with the usual result:—viz., it confirms the prevailing readings of the great bulk of the copies (uncial and cursive), but exhibits here and there interesting and suggestive discrepancies. To cite a single instance. This copy and the next to be described (with many of the old Latin) exhibit ταβηθά (D reads θαβιτα) instead of ταλιθά at St. Mark v. 41.—At the end of the codex are excerpts from Eulogius and Hesychius.

*Evan. 565, [xiii] a small 4to., consisting of 213 leaves, is even beautifully written. It has been quite recently rebound and put into a solander case, but the style of the writing and the ancient covers (which have been preserved) indicate that it must have come from some monastic library, probably in the Levant. It is of an uncommon type. The ornamentation, *Amm. Eus.* colophons (στίχχ.) and list of τίτλ., are executed in pale brown ink. It was prepared for ecclesiastical use. The last section in Matthew is numbered 355: in Mark, 242 (which is extraordinary): in Luke, 346: in John, 232. The text (which begins abruptly at St. Matthew i. 1) is interesting and exceptional. The remark I made on Evan. 564 is applicable to the present codex in a far higher degree. Thus, No. 565 conspires exclusively with D in reading θάμβους (instead of φόβου) at St. Luke v. 26: and stands quite alone in exhibiting (after δαιμόνια in St. Mark iii. 22), the following extraordinary second or third century gloss:→ἤγουν φίλος δαιμονιῶν καὶ μάγος.

We now come to our great national collection. Let Arundel 524 [your own h^{scr}] which has been in this country since 1646, be numbered *Evan. 566: and Harl. 5538, Evan. 567.—Burney, 18, 19, 20, 21, 23 [your own n^{scr} o^{scr} p^{scr} v^{scr} s^{scr}],—described at pp. 211-2 of your *Introduction* will be severally *Evan. 568, *569, *570, *571, *572. After which,—

Evan. 573 will designate "B.M. Additional 5,468" [xiv], dated A.D. 1338:—"John Jackson's book, bou't of Conant in Fleet St., 1777, for 5 guineas." It is written very irregularly and begins at St. Matthew vi. 19. The last leaf of St. Luke is also missing. It is furnished with Carp. and the Tables, but (what seems singular) the margin exhibits *Amm.* without *Eus.* It has ὑπόθ. τίτλ. *Synax.* and *Menolog.* ἀρχ. and τίλ. The most interesting feature however of this codex is the reproduction at the end of St. Matthew, St. Mark, and St. John, of the subscriptions you refer to at p. 144. *That* at the end of St. Mark bears on a famous controversy:—ἐγράφη καὶ ἀντεβλήθη ὁμοίως ἐκ τῶν ἐσπουδασμένων, κιφαλαίοις ΚΛΖ. For, since the immediately preceding colophon, (viz., *that* at the end of St. Matthew), speaks of certain famous ancient copies which were preserved at Jerusalem, *this* appeal to the same copies,—accompanied by the volunteered information that St. Mark's last section in them was numbered "237"—amounts to a declaration that the venerable exemplars referred to *contained* "*the Last Twelve Verses.*"

SACRED GREEK CODICES AT HOME AND ABROAD.

No. V.

To the Rev. Prebendary Scrivener, D.C.L.

Dear Dr. Scrivener—I resume my enumeration with the two Evangelia which you describe at p. 211 of your *Introduction*. Our revered friend the Bishop of Lincoln's Codex,—collated by yourself, and known to textual critics as 1^{scr},—I propose to designate as *Evan. 542.—The "Codex Theodori," of which I regret to find on inquiry that the actual whereabouts is unknown—your own q^{scr},—I venture to designate *Evan. 543.

The next place is claimed by an Evangelium in the library of the Earl of Ashburnham: Evan. 544, to which, by his lordship's favour, I am to be introduced shortly. When I have seen it, I will describe it to you.

You will, I trust, approve of the assignment of the following numbers to the codices with which the Baroness Burdett-Coutts (among her manifold other good deeds) has enriched our national resources. I look forward to the publication, next year, of your collations of these treasures with the greatest eagerness and interest. Taking her codices in your own order, I call B.C. I. 3; *Evan. 545: her I. 4=*Evan. 546: her I. 7=*Evan. 547: her I. 9=*Evan. 548: her II. 7=*Evan. 549: her II. 13=*Evan. 550: her II. 16=*Evan. 551: her II. 18=*Evan. 552: her II. 26^1=*Evan. 553: her II. 26^2=*Evan. 554: her III. 4=*Evan. 555: her III. 5=*Evan. 556: her III. 9=*Evan. 557: her III. 10=*Evan. 558: her III. 41=*Evan. 559. What come next will be new to you: they are the property of Alexander Peckover, Esq., of Bank-House, Wisbech, by whose kindness I have inspected both of them.

Evan. 560, "Peckover (1)," is a small 4to. consisting of 239 leaves, containing all the New Testament except the Apocalypse (Gospels, Acts, Cath. Epp., Paul): an exquisite specimen, in a somewhat minute character. It was purchased of Quaritch by Mr. Jonathan Peckover (brother of its present possssor) for 200*l.* (Feb. 1876). It begins abruptly with the effigies of St. Matthew, all the preliminary matter having disappeared. This has been supplied on paper by a later hand. The present codex is furnished with *pictt.* τίτλ. ἀρχ. and τέλ. *Amm.* and *Eus.* (the last section in Matthew being 355: in Mark, 234: in Luke, 342: in John, 232). It exhibits the troubling of the pool, and the *pericope de adultera*. On the last leaf is written in uncial letters, + ὡς ἡδὺς τοῖς πλέουσιν ὁ εὔδιος λι | μὴν· οὕτως καὶ τοῖς γράφουσιν | ὁ ἴσχατος στίχος + ἰωαννικίου μο | + ναχοῦ.

Evan. 561, "Peckover (2)," is a small 4to. ($7\frac{3}{8}$ by $5\frac{3}{4}$in.) consisting of 356 leaves, bought of Quaritch for 50*l.* It came from Athens. At the beginning and at the end are seventeen palimpsest leaves of an uncial *Apostolus* of the eighth or ninth century:—Rom. xv. 30—3: 1 Cor. iv. 9—13: xv. 42—5: 2 Cor. ix. 6, 7. It is furnished with *Carp.* τίτλ. *Synax. Amm.* and *Eus.*, (the last section in Matthew being 355: in Mark 241: in Luke 342: in John 232.) It has also fine pictures of the first, the second, and the fourth Evangelist—of which last indeed, there are *two*. This codex contains the troubling of the pool, but is without the *pericope*.

Evan. 596, "B.M. Addit. 22,740," is a very beautiful specimen indeed: exquisitely written. It is furnished with interesting pictures of the Evangelists, and illuminated headings to the Gospels: also with *ὑπόθ. τίτλ. Amm.* and generally with *Eus.* (which were originally executed in blue ink): also with *κεφ.*: but *not* with *ἀρχ.* and *τίλ.* The last section in Matthew is 355: in Mark 232: in Luke 342. The genealogy is written as if copied from an old MS. The codex is *mut.* after the *τίτλ.* prefixed to St. John, and a page of St. Luke is also missing. An intelligent young American, greatly devoted to these studies (Mr. Edward A. Guy, of Miami University, Oxford, Ohio, U.S.A.), assured me in 1875 that this codex corresponds to an extraordinary extent with your g^{cor} (*i.e.*, Evan. 71.): yet (he added) the two copies are by no means identical. I observe, in confirmation of this statement, that the third *καί* in Luke ix. 54 is omitted. On the other hand, Evan. 596 reads *υἱός* (for *ὄνος*) in xiv. 5, which Evan. 71 does not.

Evan. 597, "B.M. Addit. 22,741," 4to., is rather roughly executed and adorned: unfurnished with *pictt. ἀρχ.* or *τιλ.* Yet has it *Carp. Tables ὑπόθ. τίτλ. Amm.* (not *Eus.*) and *κεφ.* One leaf of St. Mark is missing, besides all St. John after chap. vi.

Evan. 598, "B.M. Addit. 24, 112," *chart.* in two columns, Greek and Latin, transcribed from an older MS. It is furnished with *τίτλ.* and *στίχ.*

Evan. 599, "B.M. Addit. 24,373," 8vo., is a singularly beautiful and interesting copy: the pictures of the Evangelists and headings of the Gospels quite superb. There is a singularly long liturgical direction at fol. 122b. This codex is furnished with *Carp. Tables. ὑπόθ. τίτλ. Amm* and *Eus. κεφ. Synax.* and *Menolog.* It is mutilated at fol. 21. The last section in St. Mark is 241 (at xvi. 19): in St. Luke 347: in St. John 237—which is most unusual. *Ἀρχ.* is in the marg.: *τίλ.* in the text.

Evan. 600, "B.M. Addit. 24,376" [xiv or later], 4to., a codex in very good condition, is written in two columns. The pictures of the Evangelists are very remarkable; but the headings are left blank, unfinished. This codex is without much of the usual apparatus, but is furnished with *ὑπόθ. τίτλ. ἀρχ. τίλ. κεφ. ἀναγνώσ. Synax.* but not *Amm.* or *Eus.*

Evan. 601, "B.M. Addit. 26,103," fol., a beautiful specimen, in very black writing: the first page written in gold. It was found in a village near Corinth. Effigies only of St. John, but elaborate headings of the Gospels. It is furnished with *τίτλ. Amm.* (not *Eus.*), the last section in Matthew being 355: in Mark 233 against verse 9: in Luke 342: in John 228 against verse 17.

Evan. 602, "B.M. Addit. 27,861," a rough and dirty little 8vo., irregularly written, without pictures—the ornamentation in faded lake. It has many marginal notes supplying omissions. The codex is furnished with *ἀρχ.* and *τίλ. τίτλ. Amm.* (not *Eus.*) It is *mut.* down to the end of St. Matthew. In striking contrast with this specimen is the next, which is one of the most interesting in the B.M. collection.

To be methodical, I must add that, Addit. 7,141 (which you describe at p. 218) will be Evan. 574: and Addit. 11300, (p. 211,) [your own k^{scr}] will be *Evan. 575. It is of the ninth or tenth century. A *fac.simile* plate exquisitely executed may be seen at p. 22 of the new "*Catalogue of ancient MSS. in the Brit. Mus. Gr.*" (Part i: 1881.)

Then, Addit. 11,836 will=Evan. 576.
— 11,838 will=Evan. 577.
— 11,839 will=Evan. 578.

You briefly describe these at p. 218.—The next, Addit. 11,868, will be designated Evan. 579. It consists of seven leaves, fragments only, but very exquisite fragments, of a tenth or eleventh century MS. in two columns, with beautiful *Amm.* and *Eus.* in the margin. They are from the Butler collection.—Next,

Evan. 580 will designate "B.M. Additional 15,581."
—— 581 will designate "B.M. Additional 16,183."

Evan. 582, "B.M. Additional 16,184," contains all the New Testament except the Apocalypse, and was purchased (like the last) of Capt. C. K. Macdonald in 1846. This gentleman had for many years established himself in the peninsula of Sinai for the purpose of working the neglected turquoise mines which were once the property of the Pharaohs. We passed two pleasant days with him—he was then Major Macdonald—(21 and 22 March, 1862), in the Wady Mokattab, four days from Mount Sinai. I strongly suspect that both codices were procured from, as well as produced in, the Convent of St. Catharine. Be that as it may, the codex under discussion is one of the most extraordinary I ever handled. You will be of my opinion when I tell you that, in the LORD's Prayer (St. Luke xi. 2), the words *ἡμῶν ὁ ἐν τοῖς οὐρανοῖς* are omitted, as in ℵ B: also *γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς*, as in B L: also *ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*, as in ℵ B L. After this, you will be interested in the following further details. Evan. 582 sides with the traditional text at St. Matthew v. 22. St. Mark i. 1: vi. 20. St. Luke x. 41: xxii. 44. St. John v. 3, 4. Acts xiii. 19. 1 Tim. iii. 16. Not however at St. Mark xv. 28, and St. Luke ix. 55-6, and Acts viii. 37. In St. John the *pericope* is away,—ver. 12, beginning *πάλαι οὖν*.—I need hardly add that this codex calls for collation.—And now to proceed:—

Evan. 583 will designate "B.M. Additional 16,943."
—— 584 . . . . "B.M. Additional 17,469:"—

which is a copy of the entire New Testament.—Evan. 585 (Addit. 17,470) is a singularly genuine and interesting specimen. The first page of St. Luke is exquisitely represented in the new "*Catalogue of MSS.*," mentioned above. This codex has *τίτλ.* (with a Harmony): *Synax. Menolog. Amm. Eus.* and was the work of Synesius, a priest. It abounds in marginal corrections of the text.

Evan. 586 (Addit. 17,741) is of an uncommon type externally. It is without *pictt.* and most of the usual accompaniments of Evangelia: but has *ἀρχ. τίτλ.* with the introductory formulæ: *Amm.* (not *Eus.*). The genealogy in St. Luke is in three columns.

This enumeration of the Evangelia recently acquired by the British Museum, shall be concluded in my next letter.

Deanery, Chichester, 13th July, 1882. JOHN W. BURGON.

SACRED GREEK CODICES AT HOME AND ABROAD.

No. VI.

To the Rev. Prebendary Scrivener, D.C.L.

Dear Dr. Scrivener—I proceed with my enumeration of the Evangelia recently acquired by the British Museum.

Evan. 587 will designate "B.M. Additional 17,982."

—— 588 . . . . "B.M. Additional 18,211:"—

which latter may fairly be styled a fine fragment, but bears no resemblance whatever to the exquisite "Cod. Ebnerianus" in Bodley. It begins abruptly at St. Matthew i. 20. The first leaf of St. Mark (to ver. 16) is missing: also of St. Luke ix. 14—xvii. 4, and xxi. 14 down to St. John iv. 5. It has τίτλ. κεφφ. *Amm.* (not *Eus.*) and was prepared for ecclesiastical use.—To proceed:—

Evan. 589 (Addit. 19,387); and Evan. 590 (Addit. 19,389) are noticed by yourself at p. 219. The fifteen which follow will be new to you:—

Evan. 591, "B.M. Addit. 22,506." This is the copy—(you refer to it at p. 218)—which our friend, H. O. Coxe,* says that he bought at Milo of a Greek gentleman, who had it from a relative who had been the ἡγούμενος of the monastery of Prevatia (?) in Candia. A specimen page is exhibited in the new Museum Catalogue spoken of above. It consists of 279 leaves, and was written by a monk of Cyprus in 1305 (see fol. 219*a*). The pictures are rather rude, filling the page. This Evangelium was prepared for ecclesiastical use, and is an interesting specimen. It is furnished with τίτλ. κεφφ. *Amm.* (not *Eus.*): but these are inaccurately inserted.

Evan. 592, "B.M. Addit. 22,736,"—the work of John, ἀναγνώστης,—was finished in June, A.D. 1179, and is quite a peculiar MS., almost barbarous in its illuminations. It has τίτλ. ἀναγνώσ. ἀρχ. τέλ. *Amm.* (not *Eus.*). There are 242 sections in St. Mark, which is an extraordinary circumstance. It is a 4to., written in two columns: the pages measure 9¾ by 7¾.

Evan. 593, "B.M. Addit. 22,737" [xii], is a small 4to. of 312 leaves (the pages measuring 8⅛ by 6¼in.), without *pictt.*, but with decorations in very deep lake. It is furnished with τίτλ. *Synaω.* *Menolog.* στίχχ. ἀρχ. and τέλ., with liturgical directions: but without *Amm.*

Evan. 594, "B.M. Addit. 22,738," is a small 8vo. (the pages measure 6¾ by 4¼in.): a rough little codex. The effigies of the first two Evangelists, very rude, have been effaced: the others are wanting. *Carp. Tables,* τίτλ. *Synaω.* *Menolog.* *Amm.* (*Eus.* only occasionally). It was not originally prepared for ecclesiastical use: and abounds in *itacisms; e.g.*, ἰδίοσι κατήχιτο [St. John v. 4]: εἴλειμασται [viii. 4]: λιγωμένη, &c.

Evan. 595, "B.M. Addit. 22,739," has a somewhat modern look; the pictures and the illuminations, rough. The codex is provided with *Carp. Eus.* τίτλ. ἀναγνώσμ. *Amm.* (not *Eus.*) ἀρχ. τέλ. and στίχχ.

* *Report*, p. 24, and 73.

Evan. 603, "B.M. Addit. 28,815" [xi], a very grand folio, the pages 11½ by 8½in. It was bought of Sir Ivor Guest in 1871. The boarded covers are sumptuously covered with velvet, lined with needlework, and adorned with silver-gilt plates. The writing is superb; two pictures of St. Luke (one before the Acts), and one of St. John, with illuminated headings of the Gospels. There was once, doubtless, *Carp.*, *Tables*, and so forth: but the codex begins abruptly at Matthew i. 1—all the antecedent matter having perished. The τίτλοι were written in gold letters on purple vellum. Here are ἀρχ. τίτλ. *Amm.* and *Eus.* The last section in Matthew is 355; in Mark, 241; in Luke, 342; in John, 232. St. Luke's genealogy is in two columns. A vast number of short scholia are found throughout in the margin. At foot of fol. 17*b* to 18*b* is a Harmony.

It was at first supposed that this is but a fragment of a lost MS., ending abruptly, as it does, with the last page of Galatians. But—(let the praise be his to whom it is due)—Mr. Guy, (the young American whose devotedness to these studies I have already had occasion to mention honourably,) was the first to detect (1875) that "B.M. Addit. 28,815" and a codex belonging to the Baroness Burdett-Coutts, (B-C. II. 4),—which contains Ephes. to the Apocalypse, and was by the Baroness liberally presented to the library of Sir Roger Cholmely's School, Highgate,—together make up a complete copy of the entire New Testament. It is deeply to be regretted that these two severed halves of one and the same codex cannot be preserved together. The Museum portion was purchased of Sir Ivor Guest in 1871: the latter portion of the codex was at about the same time imported from Janina, in Epirus.—I quite long for the publication of your labours on the Baroness Burdett-Coutts' precious literary acquisitions; and so would many besides myself, if the public had the least idea of their interest and importance.

I have only one more cursive copy to introduce to your notice. It has been recently added to our national collection through the discernment and vigilance of E. Maunde Thompson, Esq., keeper of the manuscript department,—a gentleman whom I cannot mention without begging to acknowledge the unfailing courtesy and help which all experience who resort to the treasures under his especial care.

Evan. 604, then, is Egerton 2,610—the most recent (and certainly not the least precious) acquisition which the British Museum has made. It is a very small 4to. [xii], consisting of 396 leaves: a genuine and charming little copy in the original binding. The pictures of the Evangelists, and illuminated headings of the Gospels, are very interesting, even beautiful; but the ornamentation of this codex was never completed. Thus, *Amm.* and

however page
296 leaves; +
century binding

verily. 17/4/86. HCH

Eus. in St. Matthew do not extend beyond chap. viii. 5 : in St. Mark, not beyond chap. iv. 1 (*πάλιν ἤρξατο*) : but they are resumed at xi. 25,—for only two pages, however. St. Luke is only honoured in this way down to xii. 54, and then forsaken. St. John is without *Amm.* and *Eus.* entirely. The codex is furnished with *Carp.*, beautiful *Tables*, *τίτλ.* in gold, *ἀρχ.*, *τίλ.* Note, that the last verse of St. John's Gospel (*ἐστι δὲ* down to *ἀμήν*), filling three and a half lines, stands alone at top of the last right-hand leaf, as in Evann. 63 and 64. Shall I here adventure a humble prediction? It is this : that some of these days (but it will be long after this right hand shall have forgotten its cunning) studious men will obtain real help in the classification of Evangelia by paying diligent attention to many a circumstance like the foregoing. I could illustrate my meaning in a very striking way, if there were time for it. Moreover, I think I know of one learned Divinity Professor at Dublin who, to some extent, will be of my opinion. By the way, every proper name in this codex is subscribed thus Γαββαθᾶ. And further, the ι (of the dative) is frequently added : thus at St. Matthew viii. 13,—ἐν τῇ ὥρᾳ ἐκείνῃ :—an unique reading, by the way, is not *that?*

So much for external features. Every one who examines this copy for a few minutes is made aware that he holds in his hands an extraordinary document. But one is not by any means prepared for the surprise which actually awaits one. I happened to turn to the LORD's Prayer in St. Luke xi. 2: where, to my astonishment, I read as follows :—Πάτερ· ἁγιασθήτω τὸ ὄνομά σου. | ἐλθέτω ΤΟ ΠΝΕΥΜΑ ΣΟΥ ΤΟ ΑΓΙΟΝ ΕΦ ΗΜΑΣ· ΚΑΙ | ΚΑΘΑΡΙΣΑΤΩ ΗΜΑΣ· γινηθήτω and so on ; the prayer ending (as you will anticipate) at the word πειρασμόν. Καὶ εἶπεν, κ.τ.λ. I need hardly remind *you* that this is the way Gregory of Nyssa quotes the LORD's Prayer* : and further, that the present codex is *the only one hitherto discovered* which is known to exhibit the same extraordinary depravation of the Evangelical verity.†

† Readers unfamiliar with Greek will be glad of the information that the words above in small capitals signify—(in place of "Thy Kingdom come"),—"*Thy Holy Spirit come upon us, and cleanse (or purify) us.*"

The following readings are of inferior interest : but you will be glad to have your attention called to them. In St. Matthew viii. 5 I found,—εἰσελθόντος δὲ αὐτοῦ.

At St. Matthew xix. 17, I found,—τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ ; εἷς ἐστιν ἀγαθός.

At ch. xxi. 28—31, I found,—ἐν τῷ ἀμπελῶνι· ὁ δὲ ἀποκριθεὶς εἶπεν· ὑπάγω, κύριε· καὶ οὐκ ἀπῆλθε. προσελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως· ὁ δὲ ἀποκριθεὶς εἶπεν, οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς ἀπῆλθεν. τίς ἐκ τῶν δύο, &c. λέγουσιν αὐτῷ, ὁ ἔσχατος.‡

‡ "*In the vineyard. He answered and said, I go, sir: and went not. Then came he to the second and said likewise. But he answered and said, I will not. Yet afterward he repented and went.*"—Presently, in reply to our LORD's question,—"*They say unto Him, The last.*"

* In the ed. of 1638 (i. p. 738), is found τὸ ἅγιον πνεῦμα σου ἐφ' ἡμᾶς : but Krabinger seems to say (at p. 141 of his ed. of this Treatise, 1840), that all his [5] Vienna MSS., like Evan. 604, exhibit τὸ πνεῦμα σου τὸ ἅγιον. I owe the information to the learned and Rev. Thomas Randell, of Oxford.

At St. Mark i. 2—*καθὼς γέγραπται ἐν Ἡσαΐᾳ τῷ προφήτῃ.*

—— vi. 24—*τοῦ βαπτίζοντος.*

—— xiii. 14—*τῆς ἐρημώσεως, ἑστὸς ὅπου οὐ δεῖ.*

At St. John viii. 8—*ἔγραφεν εἰς τὴν γῆν ἕνος ἑκάστου αὐτῶν τὰς ἁμαρτίας.*—May I be permitted to remind you of the concluding words of my second letter?

After all this, you will learn with interest, perhaps with surprise, that Evan. 604 agrees with the traditional text in respect of the following places:—St. Matthew v. 22: vi. 13: xxv. 13. St. Mark vi. 20: vii. 19: x. 21. St. Luke ix. 55, 56 (in the main): x. 41: xxii. 43, 44: xxiii. 34 and 38. St. John i. 18: v. 3, 4—besides a vast many other places of lesser interest. What need to point out that Evan. 604 will henceforth become one of the most famous codices in the world? It calls aloud for collation.

On referring to my notes, I find a memorandum to the effect that a MS. in the B.M. in two vols., "Addit. 11,859 and 60," 4to. (one of the Butler Collection), contains portions of a *Rituale* [xv] written over an earlier [xiii ?] text of parts of the New Testament: as St. Matthew xii. 33: xiii. 7: xvi. 21: xvii. 15: xx. 1, xxi. 5. St. Mark x. 45: xi. 17. St. James iv. 1—16. St. Jude ver. 4—15. Let it suffice to have called attention to the circumstance in this place.

It only remains to record the recent acquisition by the British Museum of a fragmentary uncial palimpsest of the Gospels, apparently of the eighth century. Its local designation is "Addit. 31,919." But I suppose scholars will claim for it one of the letters of the already exhausted alphabets of Greece and Rome. It comes out of the Blenheim library, where it was numbered "3D13;" and contains about 484 verses of the Gospels—namely, 217 of St. Matthew, 174 of St. Mark, 50 of St. Luke, 43 of St. John. These have been carefully studied by Professors T. K. Abbott and J. P. Mahaffy, of Trinity College, Dublin, who are said to have published the result of their labours in the *Athenæum* of July, 1880. The superimposed writing is that of a "Menæum" for the month of February,§ written by Ignatius,

§ The "*Menæum*"—the most voluminous of the Liturgical books of the Greek Church,—extends to twelve volumes; each separate volume containing the highly complex services of each successive saint's day in the month. Students may be grateful for a reference to Cave's second disputation appended to vol. ii. of his *Script. Eccles. Historia Literaria*, fol. 1743.—See p. 32.

Metropolitan of Selybria, and given by him to his Church. ("Selybria," according to Ptolemy, is a city in Thrace.) The original Evangelium, by the way, had been prepared for ecclesiastical use, being furnished with ἀρχ. and τίλ. Some of the letters were gilded. In the margin were the (so-called) Ammonian sections (*rubro*), not subscribed with references to the Canons of Eusebius. At fol. 94 is found the date (A.D. 1431) and a long prayer.

My next letter will complete our survey of all the known *Evangelia*, and proceed to the *Evangeliaria*.

Deanery, Chichester, July 20, 1882. JOHN W. BURGON.

SACRED GREEK CODICES AT HOME AND ABROAD.

No. VII.

To the Rev. Prebendary Scrivener, D.C.L.

Dear Dr. Scrivener—I ended my last letter with some account of the February portion of a "*Menæum*," written by Ignatius, Metropolitan of Selybria, and by him presented to his church in A.D. 1431. You will readily enter into the surprise and pleasure which my nephew and I experienced yesterday, in the library at Ashburnham House, on being shown *some more of the same Menæum*. It begins,—*βιβλίον δυμηναῖον, νοέμβριος καὶ δεκέμβριος, γραφὲν ὑπ' ἐμοῦ τοῦ ταπεινοῦ μητροπολίτα σηλυβρίας Ἰγνατίου, καὶ ἀφιερωθὲν τῇ ἁγίωτάτῃ μητροπόλει σηλυβρίᾳ.* This, (like the other Greek codices in the same splendid collection), was purchased at Lord Aberdeen's sale. It is numbered "208," and consists of 140 leaves. Our friend Coxe, while a guest of the late Earl, evidently inspected the present codex. "Here and there" (he writes) "a palimpsest leaf: on one of which, uncial writing,—probably fragment of an Evangelium."—And now, to pass on.

I am already, as you are aware, in the position of one of those ancient scribes who, on approaching the end of their labours, are observed to break forth into simile,—the general purport of which is, that they feel as happy as the sailor when at last he gets within sight of shore. Many more Evangelia remain to be noticed: but because none of them are available for reference like those which have been hitherto enumerated, it is clearly unreasonable to designate them individually by definite numbers. Of most of them nothing whatever is known but the fact that they somewhere exist: while, of not a few, scarcely so much as *that* can be confidently predicated.

1. [a] The Rev. H. O. Coxe, in the Library of the Patriarch of Alexandria at Cairo, saw *five* Evangelia; which he numbers,—"2": "15": "16": "17": "68".—In the same city (in the *μετοικία* of St. Catharine of Mount Sinai), he saw *one* Psalter and Evangelium which he numbers "7."* I devoutly trust that none of these precious objects will now come to grief!

[b] In the Monastery of the Holy Sepulchre at Jerusalem (where Scholz, nearly thirty years before, had seen but seven Evangelia,) Coxe saw fourteen. He numbers them—"2": "5": "6" (Greek and Arabic dated 1043, which = Scholz's Evan. 450): "14" (with scholia): "17" (with a few scholia): "31": "32": "33": "40" (the New Testament all but the Apocalypse): "41": "43" (St. Matthew with scholia in gold uncials, which = Scholz's Evan. 456): "44": "45" (Gospels and all the Epistles): "46".—Also, in the College of the Holy Cross *one*,—No. "3".†

* *Report of the Greek MSS. yet remaining in Libraries of the Levant*,—8vo. 1858:—pp. 38 to 45.

† *Ibid.*—pp. 45 to 54.

‡ *Ibid.* pp. 56 to 60.

§ *Ibid.* pp. 61 to 66.

‖ *Ibid.* p. 69.

[c] At St. Saba, (where Scholz saw but ten Evangelia), Coxe saw *twenty-two*. Nine of them he numbers severally,—"27": "52": "53": "54" (the last three containing, besides the Gospels, all the Epistles): "56": "57": "58": "59": "60." *Five* he numbers "61," and gives to the eleventh century, and *five* more, "62"; which he assigns to the twelfth. In the "Tower Library" he found *three*,—viz., "45": "46": "47".‡

[d] At Patmos, (where Scholz saw but three Evangelia), Coxe saw *seven* in the Convent of St. John. He numbers them "2", "6", "21" (which probably = Scholz's Evann. 467 to 9): "23" (a Catena): "59": "77": "89" (a Catena on St. Matthew.)§

[e] At Larnaka, in Cyprus, he saw *one* in the hands of the Bishop of Citium.‖

[f] At Constantinople, in the library of the Patriarch of Jerusalem, he was told of *one* Evangelium numbered "7,"—also of "*Evangeliorum exemplaria plura;*" under which vague designation must be comprised the seven "restored Carlyle Books" which you mention at p. 212. It is also stated that in the monastery of the Virgin at Chalké Island, there exist *eight* Evangelia, 4 of which are bound in silver.*

Thus, then, 65 Evangelia are added to our list. But it must be remembered that we are still without any account of the manuscript treasures in the monastic libraries of Mount Athos. We do but know that sacred codices abound in that locality. M. Le Barbier informed Coxe in 1857 (*Report*, p. 34), "that he had resided for some months at Athos for the sole purpose of examining the contents of the libraries there; and that he hoped in the course of a few years from that time to be able to publish the result of his labours." But on inquiry at Paris (June 1882), I learn from Mons. E. Miller (the learned editor of the *Philosophumena*) as follows:—

"M. Le Barbier n'a rien publié sur le Mont Athos. J'y suis resté cinq mois et j'ai examiné tous les manuscrits des bibliothèques. Il y a un très grand nombre de Nouv. Test. dont plusieurs très anciens; mais comme je n'en faisais pas une étude particulière il me serait impossible de vous en dire la valeur au point de vue théologique et philologique. La littérature sacrée y est très richement représentée."

The Monastery of Meteora in Thessaly also remains unexplored. The account an officer once gave me of a hasty visit which he paid to the library there, kindled my imagination greatly.—Trebisond and its neighbourhood again have never yet been visited by any one capable of reporting on its manuscript resources.—But what is strangest, the library of the Convent of St. Catharine on M. Sinai is still "*terra incognita.*" I have been so insufferably dull in my communications hitherto, that I am tempted to recall the few hours I myself spent in that famous spot (28th March) in 1862. Unfortunately, at the time referred to, I altogether lacked that familiarity with the subject which enables a traveller to turn a brief opportunity in an Eastern library to any useful account: so (except concerning the "golden Evangelisterium," to be spoken of next week) I have really nothing of importance to relate.

* Scrivener, p. 213.

The library is a curious old apartment with a very ancient inscription carved in wood above the door, the letters in relief, the ground being filled in with some dark substance. It records the builder, and implores those who use the library to remember him. As for the MSS., what can I say? It would have taken me a week to make the slightest approach to a catalogue of them. They look as if they had never been disturbed. Some are placed inconveniently high. You avail yourself of a crazy ladder, but are disgusted to find that every tome you lay hands on brings down at least its two nearest neighbours with it. The volumes I examined contained portions of the works of Chrysostom, of Gregory ὁ θεόλογος, of John Damascene. It was idle appealing to the monks for guidance. They knew absolutely nothing at all about the matter. At last I spied a row labelled Εὐαγγέλιον, and mounted the ladder. It was amusing as well as annoying to see how astonished and suspicious the monks looked when they perceived that I had at last subsided on the objects of my search. Most of the volumes proved to be Evangelisteria: but many were copies of the Gospels proper. So I pulled these down, carried them to a table before the window, and tried to puzzle them out. While thus engaged the monks kept tapping me on the shoulder:—"Who are you?"—"What are you?"—"Where do you come from?" and so on. I assured them, on my honour, that I was nothing and nobody; and that they would not know the place I came from, even if I were to tell them. A fresh tap on the shoulder:—"But say where you come from." "Oxford,"—(without looking up from my book). It was like throwing a hard nut into a cage of monkeys. "Horks?" "Auk?" "Hoc?" Suddenly, one exclaimed, "Ah! then do you perhaps know a little gentleman on crutches," and he proceeded to imitate the lameness of the dear fellow he referred to. "What? Philip Pusey? Yes: one of my dearest friends." The whole party were at no pains to disguise their astonishment. That admirable and enterprising scholar had visited their library, and testified the same interest and curiosity which they witnessed in your present correspondent.—I heard long after, that just two years before my visit (viz., in 1859) Tischendorf had carried away Codex ℵ from the Convent of St. Catharine on Mount Sinai. But to resume.

The *seven* Evangelia which you speak of (at p. 213) as mentioned by Lamy, seem wrapped in obscurity. The mystery will be cleared up some day.—About Dr. Askew's *two* copies, bought by Lowes, the bookseller—(I refer again to your book, p. 213)—I have as yet been able to discover nothing.

There will remain to be numbered, when we know more about it, the Evangelium which is said (I dare say truly) to be at Toledo.—Add, that a learned correspondent at Buda-Pesth informs me that there exists in the Lyceum in Pressburg (Hungary) "a 4to. copy [x] with miniatures of the Evangelists," of which he promises me further details in October.—At Rome I have reason to believe, (from an obliging communication sent me by the learned librarian, M. Cozza), that there are at this time many more sacred codices in the Vatican than either Birch or Scholz has made known to us. If I obtain more details from Rome later in the year, be sure that you shall hear from me again.

The two copies you mention (p. 219) as offered for private sale in London in 1871, are (I am persuaded) Evan. 563 and 564, which I have already described above.—Mr. Quaritch had on sale, in 1877, three splendid Evangelia, marked 150*l.* 200*l.* and 210*l.*—(the second, dated 1320)—all of which I trust have long since found purchasers.—In the Duke of Hamilton's collection I have ascertained that there exists at least one Evangelium.

The sum of the matter therefore is, that, after allowing for duplicates &c. there certainly must exist far more than 700 manuscript copies of the Gospels in Greek, at home and abroad.

Practically undistinguishable as instruments of study from "*Evangelia*" proper (*i.e.* copies of the entire Gospels), are "*Evangelisteria*," or (as C. F. Matthæi says the word should be written) "*Evangeliaria.*" As before, I take leave to deduct from Scholz' enumeration of one hundred and eighty *numbered* "Evstt.," (for No. 181 is an error), all those which he merely notices as existing in the monasteries of the East. It is, I insist, a mere trifling with the subject to assign permanent numerical denotations to copies of which really *nothing whatever* is known except (suppose) that they look like folios, and seem at first glance to be of the thirteenth century. *Two* were in this cursory way inspected by Scholz at Jerusalem:—*twelve* at St. Saba:—*seven* at Patmos. Those twenty-one places I proceed to fill up with more *durable* materials as follows:—

The *two* at Paris (p. 264 of your book) will henceforth be Evstt. 158 and 159. The *three* I found at Bologna, at Parma, and at Siena, will severally be Evstt. 160, 161, 162.—The *seven* at Milan (retaining your order) may as well be Evst. 163 to Evst. 169.—Those at Venice (for the Florence codex will come in by and by) require exact and careful location. Thus, I. iv: xlv: xlvi: xlvii: xlviii: (all mentioned by you at p. 264), will be severally Evstt. 170, 171, 172, 173, 174.—Tischendorf's I. xlix, (which you mention in p. 260) will be Evst. 175. Then will come I. l: li: lii, which will be severally Evstt. 176, 177, 178.—In this way, Scholz' Evstt. 179 and 180 (which purport to be respectively at Treves and at Vienna) will be left in undisturbed possession of the actual numbers which Scholz assigned to them.—We go on with those at Venice (mentioned by yourself at p. 265); and we call "Thesaur. 53," "54," "55,"—Evstt. 181, 182, 183. There are besides *three* in the Church of St. Giorgio,—of which the splendid one will be Evst. 184: the dated one, Evst. 185: the largest one, Evst. 186.—The Florentine codex (p. 264) will be designated Evst. 187.

Pray note that the designation Evst. 188 is claimed for a fine specimen in the Vatican ("Alexand. Vat. 33"), mentioned by Bianchini *Evang. Quadr.* Vol. II. P. i. p. 504. From the *facsimile* he gives in Pl. vi (inserted after p. 492), I judge that it is of the tenth or eleventh century.

Let the Carpentras Evst. (mentioned at p. 260 of your book) be numbered 189: and let Tischendorf's three which follow, have the three next places assigned to them: viz., let the one at Leipsic be Evst. 190: and the two at St. Petersburg, Evst. 191, 192.

At Besançon—(I owe the information to the courtesy of M. Castan, the Librarian,)—there exists but one Evst.:—viz., "No. 44," a fine 4to. codex, written on 210 leaves, rubricated, in two columns. This will be Evst. 193. (There is besides, at Besançon, a Praxapostotus: also two Greek Psalters.)

Next, Muralt's *five* codices claim notice. Let his "iv. 13" be numbered Evst. 194: his "vii. 179,"—Evst. 195: his "x. 180,"—Evst. 196: his "xi. 3, 181,"—Evst. 197: his "Panticapæense,"—Evst. 198.—I hesitate about assigning distinct numbers among our Evstt. to Seidel's codex, and to "Apostt. 15" and "24." But, out of deference to you [p. 263], (as we have now exhausted the foreign Evstt. which are to be numbered,) let the uncial fragment in Evan. 68,—be called Evst. 199: and the cursive written over Evan. Ξ,—be styled, Evst. 200.

Beginning, (as before,) with the hitherto unnumbered specimens in the Bodleian Library,—Evst. 201 will indicate the 5 leaves in beautiful uncial characters, known as "Barocc. 197" [*not* 119].—"Canonici Gr. 85" will be †Evst. 202: "No. 92" in the same collection (a large folio) will be †Evst. 203: "No. 119" (fol. *chart.* on 155 leaves), will be Evst. 204: and "No. 126," (pp. 252 to 9 = 8 leaves), *chart.* will be Evst. 205. But I frankly avow that I scarcely think such an object deserves to be so honoured.—"Clarke 45," "46," "47," "48," will be respectively Evstt. 206, 207, 208, 209. The second of these ("Clarke 46") has been shamefully cropped by the modern binder. The writing is quite dissimilar in different parts: *e.g.*, at p. 25 and at p. 93. But the codex is a fine ruin.—"Cromwell 27" will be Evst. 210: while "Miscell. 119" and "140," will be respectively Evstt. 211 and 212.—This closes the account: but I cannot take leave of Bodley without acknowledging very gratefully the constant good offices of the learned, accomplished, and obliging Under-Librarian, Frederick Madan, esq. He informs me, by the way, that I am mistaken about "Barocc. 59 *art* 1;" and that you were right in describing it as a fragment of an Evangelium, at p. 206 of your book. I apologise for my error with much concern. To proceed, however:—

Wake's *eight* specimens at Christ Church (No. xiii to No. xix, and No. xxiii.)—you enumerate them at p. 262,—will be severally Evst. 213 to Evst. 220.

Next will come Trinity College, Cambridge "o. iv. 22," which you mention in p. x. This will be *Evst. 221:—and then Christ's College, Cambridge, "F. 1. 8," (mentioned in your *Introd.* p. 261), which will be *Evst. 222,—your own z^{cr}.

Let the four at Lambeth, 1187, 1188, 1189 and 1193 (*Introd.* p. 263), be severally numbered Evstt. 223, 224, 225, 226.—Those at Sion College, three in number, (i. 1 : i. 2 : i. 4) will claim to be Evstt. 227, 228, 229.—Next after which, should be mentioned the *three* at Glasgow,—which will be Evstt. 230, 231, 232.

The *four* Evangelisteria at Parham, claim notice next:—viz. No. 1 (P 2^{scr}) which will be *Evst. 233: No. 18 (P^{scr}) which will be *Evst. 234. Then, the right royal codex No. 19, which will be Evst. 235: and lastly No. 20, which will be Evst. 236.

A codex in the library of the Earl of Ashburnham (to which by his lordship's favour, I was introduced yesterday), should here be mentioned. "Ashburnham 205" [xii], a 4to. of 127 leaves, is roughly executed and in a very dilapidated condition; being made up, apparently, of several copies. It was brought from Greece by "Athenian Aberdeen." This will be Evst. 237.—There lies loose in it the fragment of a Menologium consisting of 9 leaves which Coxe assigned to the xiii cent. Let "Ashburnham 205*" (for so it may be designated) be numbered Evst. 238.

The Baroness Burdett-Coutts supplies us with no less than fifteen specimens. Let her B.C. I. 2,—8,—23,—24:—II. 5,—23,—30:—III. 21,—34,—43,—46,—52,—53, be severally designated Evst. 239 to Evst. 251.—Let her ladyship's B.C. III. 29 and 10 be respectively Evstt. 252 and 3.

Mr. Ruskin's specimen (*Introd.* p. 265) may be styled Evst. 254.

The Rev. W. F. Rose possesses an interesting, but uncouth little Evangelisterium, (palimpest) in single columns,—which will be Evst. 255. It is somewhat rudely written on rather coarse parchment, with vermilion ornamentation. It is of small 4to. size, and was No. 28 of the "Woodhouse" collection. Afterwards (1869), it became Alderman Bragge's, whose library was sold in 1876. Being unfortunately incomplete at the beginning and at the end, this codex [xiii] consists of only 157 leaves, of which three (fol. 151, 6 and 7) are mere fragments. At the beginning, four quires of eight leaves, (*i.e.*, the first thirty-two folios) are missing. The text, which is in many respects interesting, abounds in *itacisms* to an extraordinary extent. Take these, (accents and all,) as samples from a single lection:—λαμπρὸς (for-πρῶς):—τῆς εἶν (for)τις ἦν):—ὡς βίβλυτο (for ὃς ἐβέβλητο):—ψυχύων:—εἰ (for οἱ):—ἀπιλύχον:—ἐλίυσον:—δακτίλου:—οὐδύνωμι:—φλογῆ:—ὁμῖος:—παρακαλῆται:—ἡμῶν καὶ ἡμῶν:—ἐστήρηκτς:—ὅπος:—αὕτὴ (for αὐτοὶ). I need hardly tell you that I am quoting from the Gospel for the 5th Sunday of St. Luke,—xvi. 19 to 31. But what can have been the matter with the man who so wrote?

We shall proceed next week to the British Museum.

Deanery, Chichester, July 28, 1882. JOHN W. BURGON.

SACRED GREEK CODICES AT HOME AND ABROAD.
No. VIII.

To the Rev. Prebendary Scrivener, D.C.L.

Dear Dr. Scrivener—It is a satisfaction to have at last reached our National Collection,—which boasts of thirty more Evangelisteria than, according to Dr. Scholz, existed there in 1830. We begin with,—

Evst. 256, Arundel 536 [xiii],—a small folio, once the property of the Royal Society, to which it was presented by Henry Howard, Duke of Norfolk. It consists of 217 leaves rather roughly written on stout vellum, in *one* column, with musical notes.

Evst. 257, Arundel 547 [ix], is x^{scr}: and has been so fully described by yourself (*Full and exact Collation* &c. p. lix—lxi) that I pass on to,—

Evst. 258, Harl. 5561, which is an "*Euchologion*"; but it contains a vast number of short lections from the Gospels, Epistles, Acts, &c.—Next comes,

Evst. 259, Burney 22, dated A.D. 1319. This is y^{scr}: and (like Evst. 257) has been so fully described by yourself (p. lxi—iii) that I shall say nothing about it.

Evst. 260, Addit. 5153, 4to., is a *continuous* MS. bound into two volumes: dated at the end, A.D. 1032. It is mutilated and otherwise in bad condition.

Evst. 261, Addit. 11840 [xii], a 4to. MS. from the Butler collection: a very fine specimen, on 235 leaves. In the Menology (which begins at fol. 170), under 8th October (St. Pelagia's Day), is found a reference to the first words of St. John viii. 3; but to *the Gospel* for 16th September—viz., St. Luke vii. 36—50.

Evst. 262, Addit. 17370 [xi], three leaves: viz. (1) part of the κυριακὴ τῆς συροφάγου, in double columns:—(2) St. Luke xxiv. 25—35, and (3) St. John i. 35—51,—in a single column. [After what has passed between us on the subject, you will not be surprised if, in my next letter, I venture to propose that under this number (viz., Evst. 262) several other similar scraps be permitted to take refuge.]

Evst. 263, Addit. 18212 (4to.), written on 297 leaves. The Menology is at p. 237.

Evst. 264, Addit. 19460 (4to.), written on 104 pages: mut. at beginning and end. A fine specimen in very unusual black writing.

Evst. 265, Additional 19737, fol., the pages 12¾ by 9½in. A splendid folio, gilded letters frequent and beautifully written. *Mut.* at the end. The Menology begins at p. 234: but the first leaf is lost. The Gospel for St. Pelagia's Day is found at p. 244. (See a note on Evst. 271.)

Evst. 266, Addit. 19993, *chart.*, 4to., dated A.D. 1335, written in a single column, in a bold hand and in rather peculiar style. A fac-simile page of this codex may be seen in the new "*Catalogue of Ancient MSS.*," &c., already often referred to.

Evst. 267, Addit. 21260, a very splendid 4to., the pages measure 12⅓ by 10in.—*Mut.* at the end: and the first 37 leaves injured by damp. The Menology begins at p. 322.

Evst. 268, Addit. 21261, the pages measure 8⅔ by 5¾in. A rough and peculiar little codex written in several somewhat different hands, in single columns. It is rather old.

Evst. 269, Addit. 22735, fol. bought of M. Lambros of Athens in 1859. The pages measure 12¼ by 9½in. This is a very fine, old, and interesting codex. (See a note on Evst 271.)

Evst. 270, Addit. 22742, fol. bought (like Evst. 269) of M. Lambros. The pages are 11⅓ by 8½in. It is rather an old codex, much mutilated.—(If I sometimes do not *date* my Codices, it is because I have learned to distrust my own judgment in this behalf, more and more: and sometimes really have *no* opinion.)

Evst. 271, Addit. 22743, large fol., bought like the last. A somewhat roughly executed specimen: the capitals in red, but the rubrics in dull brown ink, apparently written with a reed pen.

The contents of this codex I have ascertained to be of the same type as those of Evstt. 265 and 269: by which I mean that, on diligently studying the contents of a considerable number of Evangelisteria, and comparing one with another, I made the discovery that, in some respects, these three exhibit *a different set of week-day Lessons* from others. No one knows better than you do how difficult such observations are,—as well as how utterly disproportionate the labour of making them is to the result, when one proposes to oneself strict accuracy. I subjoin a single sample of the phenomenon already referred to,—convinced that the matter will seem to you, as it seems to me, of considerable interest and deserving of further attention: and, for the convenience of the general reader, I had better explain it also:—

At p. 75—82 of your *Plain Introduction*, you introduce a very useful and intelligible set of Tables of the Lections used in the Greek Church throughout the year. In common with Matthæi, Scholz, and every other scholar who has written on the subject, you assign as follows for the 6th week after Pentecost:—

Monday,—St. Matthew xiii. 10—23.
Tuesday,— . . . . — 24—30.
Wednesday,— . . . — 31—36.
Thursday,— . . . . — 36—43.
Friday,— . . . . — 44—54.

But on examining Evstt. 265 and 269, I found the following lessons assigned *to the same days*—viz., (Monday), St. Matthew xvi. 1—5 :—(Tu.) *ver.* 6—12 :—(Wed.) *ver.* 20—24 :—(Th.) *ver.* 24—28 :—(Fri.) xvii. 10—13.

You will recognise these five lessons as very nearly (perhaps quite) identical with those for the *eighth* week after Pentecost; and will be inclined to suggest that in some parts of the Eastern Church (for whatever reason) the lections were shifted back, and read some two weeks earlier than in other parts of the Church. But this does not seem to have been the case, nor will it explain the matter. I proceed to set down in parallel columns, (1) The lections usually assigned to the *ninth* week after Pentecost; and, (2) The lections found in Evst. 269 for the *seventh* week. They are as follows :—

(M.)	xviii. 1—11.	xviii. 4—11 (*sic*).
(Tu.)	— 18—20 :	
	xix. 1—2 : 13—15.	xx. 1—16 (*sic*).
(W.)	xx. 1—16.	— 17—28.
(Th.)	— 17—28.	xxi. 12—14.
(F.)	xxi. 12—14 : 17—20.	— 18—27.

The discrepancy, you will admit, is grave—is even complete. And with this, I am content to dismiss the subject and pass on; not because I have nearly unburdened myself, but because already enough has been recorded to prevent the matter from being forgotten. Exceedingly solicitous for the advance of these studies, I desire that the result of several weary hours should not be utterly lost, and—*vita brevis !* . . . You will of course understand that (for aught I know to the contrary) the σαββατοκυριακαί—*i.e.*, the Saturday and Sunday lessons,—remain everywhere the same. And now to resume—as soon, that is, as I have explained to the general reader that, in what precedes, attention has been for the first time directed to a neglected field which will certainly repay the labour of cultivation. Once convince me that there prevailed in certain districts of Eastern Christendom a striking diversity of liturgical practice, and you have not only supplied me with a precious hint for the classification of sacred codices,—but you have also shown me how I may in future make my appeal, in cases of textual difficulty, to an independent set of remote, hitherto unknown, and thoroughly respectable witnesses. Every such accession of evidence, becomes a step in advance, and ensures future progress.

Evst. 272, Addit. 22744, large 4to., bought like Evst. 269. This beautiful MS. is *mut.* at the beginning. The leaves measure 11¼ by 8½in.

Evst. 273, Addit. 24374 [xiii], is a fragment of 90 leaves.

Evst. 274, Addit. 24377 [xiv and xii], imperfect. The Menology begins at p. 124.

Evst. 275, Addit. 24378 [xiii], fol., is part of the *Menæum*, in bad condition and imperfect. It is in a small hand, written in a single column.

Evst. 276, Addit. 24379 [xiv], mutilated.

Evst. 277, Addit. 24380 [xiv], mutilated. Note, that this and the four preceding codices were purchased of H. Stanhope Freeman, Esq., in 1862.

Evst. 278, Addit. 27860 [xi or xii], small 4to. belonged to Sir F. Gage. A very few pages are missing at the beginning: but between p. 21 and p. 22 is a huge gap. All is lost between Wednesday in the 6th week after Easter and the 15th Sunday after Pentecost. This codex has been dated, but the date seems irrecoverably lost. The Menology begins at fol. 88 *b*. It is a very interesting volume, beautifully written, and in the original silk binding. The *pericopæ* is at fol. 113 *b*.

Evst. 279, Addit. 28817, dated 9 June 1185. A fine clear MS. in capital condition, and peculiar style: purchased of Sir Ivor B. Guest in 1871.

Evst. 280, Addit. 28818, dated July 1272, on paper. Purchased like the last.

*Evst. 281, Addit. 31208, [xiii] fol. bought of a dealer at Constantinople: cruelly mutilated throughout, but was once a very fine codex. 84 leaves (out of a total of 356) are missing. It has been carefully collated by the Rev. W. F. Rose, who states that it corresponds remarkably with your y^{scr}. The following note is found written in Armenian (I give the French as it was given me by an Armenian scholar) :—"Cet Évangile est un souvenir donné par le marguilier (ou député) Christophe et sa femme et de ses parents, Tatios et Zimrouth, et de son frère Monsieur (Baron) Serkis à l'Aïazma de Barabaoli de Direkli. Et il construisit l'église. Date 908." (A.D. 1460.)—"Serkis" is *Sergius*.

Evst. 282, Addit. 31919. This was "Blenheim 3. D. 13,"—the viiith century palimpsest of the Gospels already mentioned in my VIth Letter. It claims a place here in virtue of the Lections from the New Testament which it contains; being the February portion of the "*Menæum*,"—written A.D. 1431, as I have explained already.

Evst. 283, Addit. 31920. This was "Blenheim 3. C. 14,"—a singularly unadorned, but very interesting and genuine 4to., certainly not later than the xith century. It is complete, though the first leaf is mutilated. The Gospel for St. Pelagia's Day is St. John vii. 52—viii. 11.

Evst. 284, Addit. 31921. This was "Blenheim 3. C. 13." [xii or xiii], a 4to. like the last, but furnished with Lections for every day; whereas the last only exhibits the usual *σαββατοκυριακαί* Lessons. Several pages in a recent hand are inserted at the beginning. The actual codex begins at St. Matthew vi. 31.

Evst. 285, Addit. 31949 [xiii], a very dilapidated 4to. lately presented to the British Museum. It is defective in many places.

This completes the enumeration of Evangelisteria which have a fixed locality, and of which we either possess,—or at least, whenever we please, are able to obtain—fuller information. Twenty-two of these have never as yet appeared in any printed list. It does but remain to gather up our memoranda of not a few *Evangelisteria* as yet unchronicled—to which (for reasons explained already), it would be unsafe to assign definite numbers. I begin, as before, with our dear H. O. Coxe's list:—

(a) At CAIRO, he mentions (No. 18) a collection of Lessons from either Testament, chart. 4to. [xv].

(b) At JERUSALEM, in the monastery of the Holy Sepulchre, he saw *one* Evst. (No. 12) [xi].

(c) At ST. SABA, he saw *nine:* viz. (No. 17) 4to. [xii].—(No. 23) fol. [xii].—(No. 24, 25, 26) all fol. and [xi].—(No. 40) fol. [xii] Greek and Arabic.—(No. 44 and 55) both 4to. [xii].—In the Tower Library, (No. 12) 4to. [xi].

(d) At PATMOS, *four* in uncial characters: viz., (†No. 4, †10, and †22): the first and the second, 4to.; the third, fol.: all [xi].—(†No. 81) 4to. [viii].

(*e*) At MELOS, *one* (No. 5) a fragment, fol. [xii].

(*f*) At CONSTANTINOPLE (by report) in the library of the Patriarch of Jerusalem, (No. 10) 4to. [xii] palimpest.

The discrepancy between Mr. Coxe's enumeration of Evstt. at St. Saba and at Patmos, and Dr. Scholz's list, aptly illustrates the unreasonableness of assigning permanent numbers to such meteorlike objects. Both of those learned men saw *one* Evst. at Jerusalem. Scholz numbers it "10," and refers it to the xivth century. Coxe numbers it "12," and makes it three centuries older. Can this be one and the same codex?—Scholz saw another Evst. at Jerusalem in the library of the monastery, "virginum τῆς μεγάλης παναγίας, a St. Melana erect:"—a strange way of designating a locality truly.

But neither traveller has mentioned the codex which your "young barrister (F. W. Pennefather, grandson of the blind Lord Chief Justice of Ireland,)" was the first to bring under your notice. I understand you to say that, "in 1875, that gentleman saw in the Greek Convent at Jerusalem Γραφὴ θεία ά:—a palimpsest of portions of Ecclesiasticus and the N. T., in two columns of square uncials with points slightly tipped, no stops visible,—collated in 1860 by some Russian,—bound up in a folio volume in early cursive characters, containing the Pentateuch, Ruth, and some of the Prophets." We desire to hear more about this document.

To resume what I was saying,—at St. Saba, Scholz, before 1830, saw twelve Evstt.: Coxe, in 1857, saw but nine. This time, they may very well both be right: for Evst. "Parham 20" was brought away from St. Saba in 1837, by the Hon. Robert Curzon; and from Coxe's silence, it is not unreasonable to infer that those two of Scholz's Evstt. which contain the *Apostolus* (numbered by him "160" and "171"), were already missing from the monastery in 1857. They will at all events be recognisable, wherever they turn up, by the description he has given of them. And we shall be quite in good time to assign to them distinctive numbers, *then*.

At Patmos, Scholz saw three cursive Evangelisteria, besides the four in uncial letters which he and Coxe commemorate. Can all the seven have been still at Patmos in 1857?

As before, we are without details concerning the "Evstt." in the libraries of M. ATHOS,—at METEORA,—and in the convent of St. Catharine at MOUNT SINAI. We do but know that such codices exist at all three places, and probably in considerable numbers.

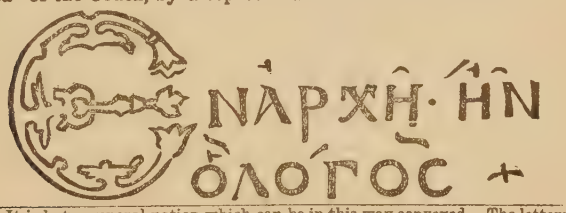
You have yourself (p. 263) called attention to an uncial fragment described under Evan. 68 : and to the cursive "Evst.," written over Evan. ℵ.—Also to an Evst. offered for sale by some bookseller (Thorpe, I suspect,) in 1874. I cannot discover where it now is, but I recognise it as "Woodhouse 38," which Thorpe bought at Sotheby's (29 July 1872) for 14 guineas, (lot 189).

There are at least *three* "Evangelisteria" in the Duke of Hamilton's collection.

I have reserved for the end a few words about the "Golden Evangelisterium" at Mount Sinai, which you notice at foot of p. 263. I can furnish you with a few additional particulars,—for it was shown me (28 March 1862,) and I examined it as carefully as, twenty years ago, I knew how. Very sorry am I to have to add that *everybody* is shown and allowed freely to handle the beautiful object referred to: in consequence of which, it is suffering constant deterioration, and will in the end be ruined entirely.

I cannot imagine why it is spoken of as "*a fragment* containing Saints' Day Lessons," (*Plain Introduction*, pp. 263 and 82, *note* 2). It seemed to me to be complete: beginning at St. John i. 1,—of course; because it is an "Evst.": and the lessons it gives first are (for the same reason) the Easter lessons. It ends, (like Evst. 32, which was elaborately edited by C. F. Matthæi in 1791), with the eleven matin lessons of the Resurrection. The last words of the Codex, I mean, are,—"Lesson xi from the Gospel according to St. John, *At that time* JESUS *manifested Himself*. See above, for the Eve of Pentecost." I do not remember turning over every page to ascertain that nothing was missing: but, considering that the codex is 3½ inches thick, there is every reason for assuming that the Evangelisterium is entire.

Well, it is a most sumptuous volume truly: written in large and very beautiful gold uncials,—the words not being divided one from the other, except occasionally, when (for inscrutable reasons) stops of some sort had to be introduced. The Editor of the *Guardian* is obliging enough to promote my desire to give the reader some idea* of the Codex, by a representation of the first two lines:—



* It is but a general notion which can be in this way conveyed. The letters in the original are as precise and sharp as in a printed book. (The shape of the 'HN^ distresses me.)

Let me however have the pleasure of exhibiting to you, in cursive writing, the whole of the first page of this precious volume. (I have taken the liberty of separating the words, solely for the reader's convenience) :—

\+ τῇ ἁγίαι
μεγάλῃ
τοῦ πάσ.
* ἐκ τοῦ κατὰ Ἰωάννην

Ε ν ἀρχῇ · ἦν	τὸν θν
ὁ λόγος +	Πάντα . δι αὐ
καὶ ὁ λόγος.	τοῦ ἐγέ
ἦν πρὸς τὸν	νετο
θν ; καὶ θς	Καὶ χωρὶς αὐ
ἦν ὁ λόγος +	τοῦ . ἐγέ
Οὗτος ἦν .	νετο οὐ
ἐν ἀρχῇ πρὸς	δὲ ἓν ; ὁ γέ

You see, the Gospel is *divided into verses*,—every verse being furnished with a capital letter, and beginning a fresh line. I compared the first Lection with St. John i. 1—17 (in my little pocket copy of Lloyd's Greek Testament) and found that the division of the first thirteen verses corresponded exactly: but ver. 14 of the printed book makes *two* verses in the codex (καὶ . . . . ἡμῖν and καὶ . . . . ἀληθείας) ; while ver. 15 makes *three;* but verses 16 and 17 again correspond. I forgot to count the lines in a page, but suspect they are about twenty. By the way, the reading is Βηθανίᾳ (as usual) in ver. 28: and υἱός, of course, in ver. 18. Every page measures 11¼ by 8½in. At the beginning of the codex are seven truly exquisite illuminations of Saints, &c., on a gold ground, with their names inserted,—the whole within a border. Each illumination fills a separate page. They are (1) ἰς χς (very noble) : (2) μηρ θυ : (3) ὁ ὅσιος Πίτρος (very noble) : (4) Ματθ : (5) Μάρκος : (6) Λουκᾶς : (7) Ἰω. Each illumination measures 6¾ by 5½in.—I have nothing more to tell you about this grand volume, which is bound in the well-known luxurious style, with (I think) silver-gilt plates adorned with enamel. It is preserved in the Archbishop's room,—together with a surprisingly minute copy of the Psalter, which really cannot be read without a lens.

The patience of the old Sacristan (*Vitale*) with whom I was left alone to inspect this codex, was exemplary. I gave him 5 francs. In return, he gave me some sugar-plums and wanted me to drink some eau-de-vie of the Convent out of his own private bottle. He wrote his name for me in my book,—σκευωφύλαξ Βιτάλιος [?] Σιναΐτης.—O that I had known *then* what I have learned since about MSS.,—(and yet *that* is little enough!). But at least I could have brought away an intelligent account of the sacred codices in the Convent of St. Catharine. The result of my brief inspection of the Library of the Convent, I have set down already.

I dismiss this subject by calling attention to a note at p. 568 of "*A Glossary of later and Byzantine Greek*," by E. A. Sophocles (1860), which records a local tradition that this "*Evangelistary* in letters of gold was copied by the Emperor Theodosius." It shall but be remarked on this, that the "local traditions" of Mount Sinai—as far as I became acquainted with them—are one and all so incredibly foolish, that (as in the case of a certain Theory of Textual Criticism which shall be nameless) one is sorry for any historical fact which has to repose on such a foundation. What do you think of being shown first, the well at which Moses watered Jethro's flock;—then, the chapel of the burning bush;—at last, the *burning bush itself* (a small *ribes* tree)—all within the Convent walls?

JOHN W. BURGON.

Deanery, Chichester, August 3, 1882.

SACRED GREEK CODICES AT HOME AND ABROAD.

No. IX.

To the Rev. Prebendary Scrivener, D.C.L.

Dear Dr. Scrivener—I propose with the present letter to bring my enumeration of Codices of whatever sort to a close. Not, by any means, because the task which I may seem to have proposed to myself at the outset is by this time nearly accomplished. For, in addition to *Evangelia* (or copies of the four-fold Gospel), and *Evangelisteria* (or Proper Lessons from the Gospels),—besides these, there still remain of course, (*a*) copies of the *Acts and Catholic Epistles* to be enumerated: as well as (*b*) of the *Epistles of St. Paul;* and lastly, (*c*) of the *Apocalypse*. Add, (*d*) copies of the book called *Apostolus*, (*i.e.*, Proper Lessons from the Epistles, chiefly of course St. Paul's): as well as copies of the *Praxapostolus;* which is the name given to the same volume where it contains in addition Lessons from the Acts and Catholic Epistles:—and it will be plain that I am not yet nearly "out of the wood."

But then it is not by any means my present purpose to traverse exhaustively this vast field. To reduce the entire mass of sacred Codices which have been silently accumulating within the last fifty years—since, in short, Scholz numbered them—to symmetry and order, by assigning a definite number to each individual sacred codex, of whatever sort—is essentially *your* province; and there is no living Englishman besides yourself who is, in all respects, competent to undertake it. The task calls for the exercise of not a little taste and judgment. It requires the strictest accuracy. It demands also vast experience, an entire mastery of the subject, and familiarity with a hundred minute details; without which, we shall in the end find ourselves landed in utter confusion: seriously hindered in our progress,—not helped forward in the least.

On the other hand, it has at last become imperative that by somebody this task should be undertaken,—once for all. What I have individually aimed at has been an exhaustive enumeration of such additional *Evangelia* and *Evangelisteria* as have come to light during the half-century which has elapsed since Scholz in his New Testament [1830—1836] published the result of his own labours. About all else I shall be wondrous brief,—not because I *care* less, but because I have so very much less to communicate. In the meantime, I must, without more delay, fulfil the promise I made you so long since, (viz., in my Vth letter),—to give you some account of the Evangelium which belongs to the Earl of Ashburnham.

544

Evan. 544, "Ashburnham 204" [xiii] is (I regret to say) nothing else but a mutilated fragment. Beginning in the middle of St. Matthew xxv. 32—5, 40,—it is only continuous from the 41st verse. St. Mark, beginning at i. 4 and defective throughout, is lost after xv. 47:—St. Luke is lost after xxiv. 48. Of St. John there is but i. 1 to ii. 4. In short, Evan. 544 is a piteous fragment,—brought from Greece by the Earl of Aberdeen, from whose sale it passed into the library of its present possessor. It has evidently met with very ill usage,—partly perhaps because it was never quite finished. There is literally *no heading whatever* to St. Luke's Gospel, but a blank space left. The codex has τίτλ., but is only partially furnished with *Amm.* (not *Eus.*).

Nothing follows the final ἀμήν. A different scribe appears to have been employed about St. Luke vi. We collated from St. Mark viii. 4 to ix. 13, and found the text very accurate. But, within that brief space, the usual phenomena freely evolved themselves. Thus, in ix. 2, ὁ Ἰησοῦς is omitted; and in ver. 12, the words ἐλθὼν πρῶτον are transposed: depravations which are only found in the present codex. In ver. 11, the second ὅτι is omitted—a peculiarity which Evan. 554 shares with D and a very few others: while (curious to relate,) the same cod. D also stands alone in transposing ἐλθεῖν πρῶτον in ver. 11. So numerous, so secret, and yet so significant are the tokens of remote affinity between MSS. to all appearance wholly unconnected, which perpetually present themselves to a minute observer!

The Earl of Ashburnham possesses besides a glorious copy of Dionysius Areop. [x], with scholia all down the margin in uncials. Also an exquisitely written (but sadly mutilated) copy of sixteen of the Orations of Greg. Naz. in double columns, of a date not more recent than the ninth century. This, however, by the way. The glory of the splendid Manuscript library of which I speak, is not derived from its *Greek* books.

More to the purpose will it be if, in taking leave of the Evangelia, I thank you for calling my attention to a Codex of either Testament,—a copy of the whole Greek Bible, in fact,—of which, but for you, I should have known nothing,—the *Codex Zittaviensis*.

The copy of the LXX which Holmes numbers "44," is called "Zittaviensis" from Zittau, a town in Lusatia, which boasts of a college and a famous library,—where this precious monument is said to have been long and carefully preserved. With your consent, I venture to designate it, (as far as the beginning of the New Testament portion is concerned,)—"Evan. 605." You inform me that Lagarde has recently [*Genesis*, Lips. 1868, p. 8. *Preface*] used it for the LXX; and finds, at the end, a MS. note of Matthæi stating that from October 1801 to May 1802, *domui meæ habui, eumque totum examinavi.*" Surely, a strenuous effort ought to be made to recover the collations of that eminent scholar! You are aware that on the last page of the 2nd edit. of his New Testament, C. F. Matthæi has left a dated memorandum,—(Moscow, May 1805—*i.e.*, six years before his death,)—to the effect that "before returning to Russia, he had left in manuscript with Augustus Schumann, a bookseller of Ronneburg in Upper Saxony, two books for publication: one of which consisted of his collations of twenty sacred codices,—"*quos partim primo, partim denuo post priorem editionem examinavi.*" Among these, I cannot doubt would be found Matthæi's collation of the "Codex Zittaviensis." "*Ipse*" (he proceeds) "*in hunc libellum multum pecuniæ impendi, ut codices Augusta Vindelicovum* [Augsburg] *Monachio et aliunde ad me transmitterentur, et remitterentur.*"

I set forth this matter thus in detail, devoutly hoping that some one on the spot,—such an one, for example, as that distinguished scholar Dr. Paul A. de Lagarde, Professor at Gottingen—will follow up the hint and not rest until he has recovered Matthæi's MS.* Has it perchance found its way into some local library? Cannot the representatives of Augustus Schumann tell us something about it? A. S. seems to have been a publisher, who had entered into an understanding with C. F. M. that his two books were to appear at the Leipsic fair, after Easter 1805. Matthæi concludes—"Utrum isti libri jam prodierint, necne, nondum factus sum certior. Certe id vehementer opto."

* Since writing the above, I have received a few lines from Professor Lagarde,—informing me that he fears Matthæi's papers are lost. He is at the present time at work on the Cod. Zittaviensis.

(a) Under the head of ACTS AND CATHOLIC EPISTLES then, the last of Scholz' numbers which I propose to retain is "Acts 181." *Why* we should be invited to regard "182" as the designation of *two* copies of the Acts and Epistles, *octavo* size, which Scholz says he saw at Patmos,—one of the twelfth the other of the thirteenth century,—I see not: especially since Coxe relates that *he* also saw two copies there; but that both were of *folio* size,—and of the eleventh and twelfth centuries: one of them being furnished with a marginal commentary. Coxe was a more trustworthy observer of such phenomena than Scholz, and may even more safely be followed. But in fact such memoranda (for they do not pretend to be more) should be *treated* as memoranda only. I rejoice to find that we are sufficiently at one on this head. I propose therefore that we postpone all further reference to Scholz's *nine* codices (No. 182 to 189 *sic*), and substitute for them your own a^{scr}, b^{scr}, c^{scr}, d^{scr}, e^{scr}, f^{scr}, g^{scr}, k^{scr}. The three next (No. 190, 191, 192), because they are Wake's xxxiv, xxxviii, and xxxvii, may fairly be allowed to retain their places. Acts 193 would then be Wake xii (a codex of the whole New Testament), which was thoroughly collated by yourself in 1864, and has been already numbered "492" for the Gospels.

I propose next in order to introduce (and to designate as Acts 194 to 197) the four codices which I inspected in North Italy in 1872—viz., one at Ferrara (of the whole New Testament); two at Modena; and one at Milan.* After these, will come Sir T. Phillipps's 7681 (a grand folio in double columns, dated A.D. 1107) which you mention at p. 235 of your "Introduction." Then, his 7682 (of the whole New Testament) already numbered "531" for the Gospels. And then, his 1284 (of all the New Testament except the Apocalypse) already numbered for the Gospels "527." These will be severally Acts 198, 199, 200.

You would of course specify next (viz., Acts 201) the Strasburg Codex,—mentioned by yourself at p. 235-6. Very painful to me, by the way, is it to have to tell you that this Codex (as well as Evan. 431) is locally believed to have perished in 1870. The librarian (M. Barach), in reply to my inquiries, writes,—"Cette Bibliothèque toute entière a été la proie des flammes pendant les événements du siége de Strasbourg en 1870. Rien de tout ce que la Bibliothèque contenait au moment de l'embrasement n'a été sauvé."

Next, I suppose, you will introduce the Escurial codices (p. 236): numbering them "Acts 202," and so on.

You will not, I am sure, forget that "Paul 247," in the library of St. Geneviève at Paris, contains the Catholic Epistles *as well as* those of St. Paul.

The three Bodleian copies will follow,—already indicated by yourself at p. 236 of your "*Plain Introduction*." Then, Lamy's codices:—then, Muralt's:—and then, the three Parham copies.

After these, will come the three copies of the Acts, and the two copies of the Catholic Epistles, which belong to the Baroness Burdett-Coutts. Also, the *Codex Zittaviensis*.

* First mentioned in the *Guardian*, 29th January and 5th February, 1873; referred to in Scrivener's *Introduction*, at p. 237 and p. x.

And now, I must explain that a certain codex of the Acts and all the Epistles which you mention (at p. 237 of your "Introduction") as on sale in 1871, once formed part of the Woodhouse collection, and has since become the property of the Rev. W. F. Rose. Its proper designation is "Woodhouse 13," but you will assign to it any special permanent number you may see fit. This same codex was offered for sale at Sotheby's in 1869, 1872 and 1875. It consists of 244 leaves,—the last (which ends at St. Jude ver. 20) being mutilated. The Acts begins at fol. 11, being preceded by sundry tables of Lections. The present copy is furnished with ὑπόθ. κεφ. τίτλ. ἀρχ. τέλ.: retains its original oak boards [xiii?]; and is very nicely and carefully written. The pages happily have never been cropped. But the codex itself has suffered greatly from ill usage, and the text from the assiduity of more than one unskilful διορθωτής. From its faded ornamentation, executed in lake, I am persuaded that it was produced somewhere in the Levant.

The copies in the British Museum will close the account. "Burney 48" (your own j^{scr}) will lead the way. You know already all the codices of the Acts in our great National Collection; except the following:—

"Additional 28,816," a grand specimen, fol., dated A.D. 1111: containing the Acts, Epistles, and the Apocalypse. One of the pages has been exquisitely exhibited in fac-simile by the Palæographical Society (*plate* 84). Well may the elaboration of this magnificent codex have kept the scribe hard at work for three years—ἐν τῇ μονῇ τοῦ Σωτῆρος! His ἐργοδιώκτης was one Meletius.

It only remains to mention that Scholz saw 2 copies at Patmos: 2, at Jerusalem: 5, at St. Saba. Coxe,—besides 2 at Patmos and 5 at St. Saba,—saw 5 at Jerusalem, and 3 at Cairo. These codices had surely better remain for the present unhonoured by distinctive numbers. We shall neither lose sight of them, nor be the less anxious to know more about them. May I respectfully suggest that in future every such item should have *a distinct paragraph, however brief, to itself?* I ꝛm for withholding from these codices nothing except *a permanent distinctive number*. On the contrary, I am for showing them marked honour and respect.

(*b*) The actual enumeration of Codices of ST. PAUL'S EPISTLES, in like manner, will be suspended after No. 221. As *you* best know, Paul 222 and 223,—225 and 226,—are simply *non-existent;* mere blunders of Scholz. These four places will have to be filled up *first*. On the other hand, No. 224, and again Nos. 227 to 230 inclusive are five preoccupied numbers: as are also Nos. 238 to 242 inclusive: and Nos. 244 to 248. There remain, therefore, in all, *twelve* vacant numbers which require to have as many copies of St. Paul's Epistles assigned to them: viz., 222—3: 225—6: 231—7: 243. *You* will know best how to fill up these twelve vacant niches.

But I cannot find that you have yet noticed "Milan N. 272 *sup.*,"—which is there described as "S. Pauli Epistolæ, cum notis marginalibus,"—and which I mentioned to you as long ago as Jan. 24, 1873.—Let me also remind you that, in the same letter, I mentioned two copies of the Catena of Nicetas on the Hebrews ("Milan E. 2. *inf.*" and "A. 241. *inf.*"), besides a Catena on all St. Paul's Epistles,—"D. 541 *inf.*" I am unable to discover any reason why *Catenæ* on St. Paul's Epistles should not be reckoned as *Copies*,—provided only that they exhibit the Apostle's text in full; or, at least, very nearly in full.

In addition to several cross-references,—(a system of notation by the way which I wish had never been introduced, but which I fear it is impossible now to abolish),—I have but to tell you further of a single copy in our National Collection, which seems to have escaped your vigilance. I refer to "Arundel 534:"—a small folio, being Theophylact on St. Paul's Epistles, written on 418 leaves of paper. It was once the property of the Royal Society,—the gift of Henry Howard, Duke of Norfolk.—Add, for a fresh second reference, Mr. Rose's copy of the Acts and the Epistles, described above: and my budget is exhausted.

It only remains to mention (in addition to the Codex Zittaviensis) that Scholz saw 2 copies of "Paul" at Jerusalem: 5, at St. Saba: 2, at Patmos. Coxe,—besides the 5 at St. Saba,—saw 4 copies at Jerusalem: 3, at Patmos: 3, at Cairo. I will not repeat what I said above, concerning copies of "Acts and the Catholic Epistles."

May I be allowed to suggest in passing, (and the suggestion is neither new nor mistimed,) that although our *existing and established* cross-references, however inconvenient and perplexing, cannot perhaps, thus late in the day, be got rid of, without inevitably introducing into the study a greater amount of confusion than the attempt would remedy;—we shall not perhaps be acting unreasonably if we desist from persevering any further in the same method of notation?—It should perhaps be explained for the benefit of such of my readers as are strangers to the subject, that, according to our present method, a codex of the whole New Testament,—("Evan. 218" for example,)—is *also* numbered "Acts 65," "Paul 57," "Apoc. 33." Surely, this is unreasonable. How perplexing is it, and what a needless strain on the attention and on the memory, to have to bear in mind these *four* different designations of one and the same manuscript. Evan. 218 would surely have been as effectually designated for the Acts, "Evan. 218^{A},"—for St. Paul "218^{P},"—for the Apocalyse, "$218^{AP.}$" I merely throw out the suggestion in passing. If it commends itself to your judgment, why not number Evan. 560 and 582, for "Acts" and "Paul,"—Evan. 584 for "Acts," "Paul" and "Apoc.,"—in that, or in some similar way? The adoption of the letters ^{B}, ^{C}, ^{D}, as designations of the different parts of the same codex, may perhaps rather commend itself to your judgment; or even (what printers call) the small "*superior*" numbers 2, 3, 4, thus—"584^{2}," "584^{3}," "584^{4}." . . . At all events, with the growth of our materials I feel an increasing anxiety to see our method of reference simplified as much as possible; as well as every help furnished for the intelligent prosecution of a study which is still in its infancy, and is beset (as we all know) with quite enough difficulties of its own, without the gratuitous addition of extraneous sources of discouragement and perplexity.

(*c*) In our enumeration of MSS. of the APOCALYPSE—(of which Book there are fewer copies extant than of any other book of the New Testament),—our chief care is to make a vigilant survey of all our former lists, in order that no copy may escape us. Thus, you will observe that besides Evan. 367, we must number Evan. 394 for this book. I am sure it is needless that I should further call *your* attention to the following:—Evann. 206: 451: 472: 492: 503: 531: 584: 605. Note, on the other hand, that although Evan. 131 has been numbered for the Apocalypse ("66"), Birch expressly declares that it is *without* that book. The only other numbers to be got rid of here, as far as I am aware, are Apoc. 85, 86, 86^2, 89.

(*d*) We have at last reached the book called APOSTOLUS or PRAXAPOSTOLUS. And here, after No. 47, the only occupants of definite places which can be left standing in Scholz's list are those designated by the numbers 55, 56, and 58. Nos. 48 and 57 refer to codices which are simply *non-existent*: while Nos. 49 to 54 designate six codices in the monastery of St. Saba; and therefore in my judgment (as already so often and so fully explained) are designations which it is neither safe nor reasonable to retain. Let it be also remembered that no inconvenience can possibly result from their removal from the list of *numbered* codices; seeing that their contents are as yet entirely unknown, and that by consequence the codices themselves have never hitherto been referred to as witnesses in support of any particular reading. For every reason, I am persuaded that permanent designations should be withheld for the present from codices of which the very existence is often a matter of uncertainty; and which, in the great majority of instances, we shall *for ever* be without the means of identifying.

In the room of the six codices which have suggested the foregoing remarks, several specimens of the *Praxapostolus* are candidates for numerical commemoration. The foremost place, I suppose, may reasonably be accorded to a codex which will be new to you,—"Vatican 652" [xiv], small folio. Some account of it is given in the Preface to vol. iii. of Theophylact (ed. 1758), p. v. to viii: and the codex itself is found *printed in extenso* from p. 189 to p. 317 of the same volume. How can professed students in this department of sacred Science have overlooked this circumstance so long? Let this be "Praxapost. 48."

Next, pray make honourable mention of the Vatican *Praxapostolus* "Basil. 107" [xi], which Bianchini describes at p. 523 of his *Evang. Quadr.* vol. ii. p. 1: but which seems to have escaped the vigilance of Birch. It consists, (Bianchini says,) of 233 leaves, and is imperfect at the end. On his fourth plate (facing p. 505) you will find a *facsimile* of this very fine MS., which styles itself + ἐκλογάδιον τοῦ ἀποστόλου. It presents us with the effigies of the Apostle, evidently executed in grand style. I propose that we designate this, "Prax. 49."

Then, I suppose, should come the codex which I saw at Modena, and which you notice at p. 269. This therefore will be "No. 50."

I learn also from Besançon that there exists in the public library of that city a *Praxapostolus*, written on 141 leaves, in small 4to. It is locally numbered "41." From a tracing of the first three lines which M. Castan, the librarian of Besançon, has kindly sent me, I guess it to be of the twelfth century. Let this be "No. 51."

Arrived in England again, I have the pleasure to introduce to your notice a copy of the Praxapostolus (in the Blenheim library, "3. C. 12"), which was presented to Charles, Duke of Marlborough, in 1738, by Thomas Payne, M.A., Chaplain to the British Factory at Constantinople, and Archdeacon of Brecon. This codex once belonged to the metropolitan church of the ancient city of Heracleia in Thrace, on the Propontis. It is a fine old quarto, written in a single column, and containing lessons for every day in the week. Unfortunately, it is mutilated at the end; but I can only characterise it as a charming specimen. This I propose to designate "No. 52."

The seventeen palimpsest leaves in Evan. 561, described in my Vth letter, claim a place in the present enumeration. They belong to an uncial *Apostolus* of the eighth or ninth century. For reasons to be assigned in my next (which will be my concluding letter), I venture to designate these as "† Apost. 43."

Not so sure do I feel concerning the contents of Evst. 258, (Harl. 5561). I am referring to a codex briefly described in the VIIIth of my present series of letters. But we shall not err, if we determine to make "No. 53" a haven of refuge for fragments of Codices of the class we are just now considering. To this number therefore, (viz., to No. 53), I assign the four lessons from the Epistles in your own z^{scr} (p. 261): as well as whatever in "Evst. 258" is of the same description. Certain leaves described by Tischendorf as written in uncials, should (I think) be rather referred to "No. 43." But *you* know best.

Muralt's "Evst. 3^{pe}" (*Introd.* p. 209), will be our "Prax. 54." Nos. 55, 56, and 58 being preoccupied numbers, Lambeth 1190, 1191, 1194, 1195, 1196, (*ibid.* p. 269), will be severally "Prax. 57, 59, 60, 61, 62. The copy written over the palimpsest P (pp. 150 and 269) will be "Prax. 63." Bentley's lost codex (*ibid.*) claims to be remembered as "Prax. 64." The Baroness Burdett-Coutts' 3 codices will be Nos. 65, 66, 67.

Lastly, I have to state that the British Museum has recently acquired a Praxapostolus, dated A.D. 1306, which is known in our national collection as "Addit. 29714:" but, to my regret, I have not hitherto been able to find leisure to examine it. This will be "Prax. 68."

The six copies which [Scholz] saw at St. Saba will, as usual, close the account.

And this exhausts my budget. One more short letter will bring the present series to a close.—I am sorry that my communications should have been so wondrous dry. But it has been inevitable. I am reminded of what takes place in the cultivation of a garden. The preliminary steps (some of them at all events), are of the most unpromising—I might say, the most repulsive description. The ultimate issue is unmingled delight: blossoms of unimagined beauty: the flowers and the fruits of Paradise. . . . . But the truest illustration is furnished by the progress of a building. We must dig deep, and lay our foundations wondrous broad and strong if we intend that our edifice shall last for ever. And *this* edifice, be it remembered, is nothing else but THE PALACE OF THE GREAT KING.

JOHN W. BURGON.

Deanery, Chichester, August 9, 1882.

SACRED GREEK CODICES AT HOME AND ABROAD.

No. X.

To the Rev. Prebendary Scrivener, D.C.L.

Dear Dr. Scrivener—In my preceding letter I concluded my enumeration of sacred Codices of whatever kind:—dealing in a summary manner with four classes of manuscripts; partly because I had so little to say concerning them that is new, or that is not fully known to yourself already: partly because I desire to interfere as little as possible in a province which you have already so conspicuously made your own. A very useful work will have been effected when the whole of our multitudinous materials shall have been reduced to order, and made available for reference: but the chief part of the undertaking will have been achieved when our manuscript helps towards the establishment of the text of the fourfold Gospel have been carefully ascertained,—their respective localities indicated,—and a number assigned to each several specimen.

(1) This part of the subject may be dismissed when it has been pointed out that finality in the present inquiry is neither to be attained, nor to be wished for. As the years roll out, more and yet more Codices will inevitably come to light. Our insular resources are not yet nearly exhausted. In many of the libraries of Europe diligent search has yet to be made. I suspect that in many parts of Turkey unsuspected treasures are even now lying hid. Not one of the monasteries of the East, as we have seen, has been as yet satisfactorily explored: some of them have not even been so much as visited hitherto by any one competent to tell us what they contain. Scholz, in 1830, by extraordinary diligence, was enabled to enumerate *in all* 469 Evangelia and 180 Evangelisteria. In the present series of Letters, numbers have been assigned to 605 Evangelia and 285 Evangelisteria. But then, (for reasons fully explained already), we have not taken into our account 20 of Scholz's "Evann.," nor 23 of his "Evstt." In the room of those 20, we are able to show 69; and in the room of those 23, we point to 25. So that at present the figures will be found to stand somewhat as follows:—

(*a*) Evangelia known in ... 1830,—469.
..... 1882,—674.
(*b*) Evangelisteria known in 1830,—180.
..... 1882,—310.

In other words—allowing for vacant numbers, &c.,—our codices of the Gospels, which in the year 1830 were estimated at 649, are discovered to fall short of 1000 by only 16 in the August of 1882. I venture to say they will have exceeded 1000 before Christmas. I further freely permit myself to hope that our manuscript resources will become half as many more in the course of the next hundred years.

But in the meantime we can only look for progress in this, as in every other department of human learning, by individual observation and united endeavours. May I be permitted to ask the favour at the hands of any who care for these pursuits, and to whom the present series of Letters has afforded any measure of gratification, that they will communicate to me the whereabouts of any sacred Greek Codices which may come to their knowledge, either at home or abroad? There *must* exist in *many* private libraries individual specimens of high interest and importance, of which, nevertheless, nothing is generally known,—partly, because there are none to inquire after their existence; and partly because there are so few to care for the fact when it has been ascertained. Will not those also who visit foreign libraries be persuaded to make inquiry of the Librarians,—(most obliging as well as most intelligent I have ever found them to be,)—as to what recent acquisitions they have made in this department? But it must always be carefully explained that it is *Greek* sacred Codices that we are inquiring after: and an effort should always be made actually to inspect the document,—however incompetent a traveller may feel himself to report satisfactorily concerning its contents.

I had intended in this concluding Letter to give you a somewhat fuller account of certain of the Codices which I was the first to introduce to general notice in 1873 and 1874. But, partly because I perceive that in utilising the contents of my former series of Letters, you judged it expedient greatly to condense the details which have been furnished already,—and partly because the present series has already grown so lengthy,—I am about to pursue a different course. My individual store of sacred Codices having been long since exhausted, I venture here to offer a practical suggestion concerning the classification of certain of these objects: a suggestion, by the way, which originates in part with yourself.

(2) There exist, then, on the one hand, a vast many more candidates for admission into our lists of sacred Codices,—("Evangelia," "Acts," "Paul," &c.) than (to speak plainly) can possibly be admitted. It is unreasonable, on the very face of it, to assign equal external importance to half-a-dozen tattered leaves of an Evangelium, and to such a document as Evan. 33, or 69, or 604. Some of these objects are the merest fragments:—or are utterly destitute of interest:—or their present *locus* almost defies definition. And yet, such things (some of them at all events) are too precious to be lost sight of altogether. This then, on the one hand.

On the other hand, there are at least thirty vacant places in our several lists which *want* filling up. I am not, of course, recommending that we imitate Scholz, in his treatment of "Acts 56," and "Paul 59,"—Tischendorf and Tregelles, in their treatment of "Acts 61." All that kind of thing introduces endless confusion into the study, and results in nothing but perplexity and inconvenience. Thus, I would on no account get rid of "Paul 66," or "181," or "183,"—until we know a vast deal more about the contents of each. But since in the list of Evangelia (for example) the numbers 321, 322, 325, 327, 328, 441, 442 have *certainly* been bestowed by Scholz through sheer inadvertence on *non-entities*, I cannot but think that we shall do well to proceed in some way to utilise those numbers. Nay, it is surely high time that such an occupant as "Evan. 203" were superseded.—To be brief, I propose that in future we fill up vacant numbers with such cognate fragments as I began by describing. When these multiply to an inconvenient extent, they may be designated Evan. 321 A, 321 B, &c.

What think you then of assigning to one of the vacant places among the Evangelia, a manuscript of the Baroness Burdett-Coutts in which you may with good reason feel interested,—"B.C. I. 1;" which you inform us (p. 222) contains the *Magnificat* and the *Benedictus?*—Another candidate for similar notice will be parts of "Barocc. 59,"—six leaves containing St. Luke xxiii. 38—xxiv. 53, which you mention at p. 216, and something of St. John. Would you think well of locating these,—(together with "Addit. 11859" and "11,860," which I described at the close of my VIth Letter,*)—under "Evan. 579?" [You

* Let me be allowed here to correct some errors. The figures should stand thus:—

St. Matthew	xii. 33—xiii. 7.
,,	xvi. 21—xvii. 15.
,,	xx. 1—15.
,,	xx. 15—xxi. 5.
St. Mark	x. 45—xi. 17.
Also, St. James	iv. 1—16.
St. Jude	ver. 4—15.

Note further that, in strictness,—(I see on referring to my memoranda,)—what I have called "Addit. 17370, (2), and (3)," should have been called "Addit. 19392 b." All the fragments, when I inspected them, were bound together in what I have ventured to designate "Evst. 262."—Note, also, that the number of pages in Evan. 604 is 296: and that the binding of the codex is of the fifteenth century.

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will remember that, as yet, the sole occupant of the last-named number is "Addit. 11868,"—which represents 3 whole leaves from the beginning, and 2 leaves together with 2 half-leaves from the end, of St. Matthew [x or xi], exquisitely written.]

But then, besides all these unhappy fragments, there exists at Venice a splendid Catena on the first nine chapters of St. Matthew's Gospel, which I described to you in a letter dated December, 1873, and which you refer to at p. 220 of your *Introduction*.—Also, an unnumbered Catena on St. Luke is found in the same library, described in the same letter. Also, at Modena there is a late copy of Victor of Antioch's commentary on St. Mark (January 22, 1873). Surely you may find room for these things in some of the vacant niches of the Evangelia! I cannot conceive why a Catena, or any other commentary on the Gospels, should not be reckoned as an Evangelium,—provided only that the sacred Text is found duly introduced therein, and set down (or very nearly set down) *in extenso*.

Next, there are several vacant numbers in our actual list of "Evangelisteria" also,—(*nine* at least, viz., Nos. 38, 39, 59, 62, 112, 143, 147, 148, 149)—which may hereafter be filled up with fragments in a similar way.—Let me suggest that just a few *uncial* leaves, requiring a number, may be reckoned and described under "Evst. 163," or under "Evst. 199": and that several fragments in cursive writing may be allowed to take refuge under the shelter of "Evst. 200," or of "Evst. 262." The Lesson in Seidel's codex ("Acts 42"),—and the Lessons from the Gospels in "Apost. 15" and "Apost. 24," [*Plain Introduction*, p. 263] may reasonably be referred (in the exercise of your own better judgment) to such places as any of these.

There will, of course, in like manner, be certain places of "Acts" to be filled up (*e.g.*, Nos. 110, 112, 152):—others of "Paul,"—viz., Nos. 222 and 3, 225 and 6:—*one* certainly of "Apostolus" (No. 43),—but of this I spoke in my last Letter. With a view to filling up some of these lacunæ, you will wish to be reminded of "Addit. 11859" and "11860" (from the Butler Collection), which are portions of a Rituale [xv] written over an earlier text [xiii?] of parts of the New Testament. Among these is St. James iv. 1—16 and St. Jude ver. 4—15.—I must also not fail to tell you of "Addit. 19392 *a*,"—which contains a fragment of St. James (i. 1—23),—two leaves most exquisitely written (xi or xii), with a commentary in the margin. This fragment is bound up with Evst. 262 (Addit. 17370).

But I venture to suggest that, in every such instance, a very exact record should invariably be retained,—(probably in a footnote, to avoid confusion,)—of what *had* been. The history, I mean, of that particular number should always be related. And now to pass on to a different subject.

(3.) Next, then, for a few words on certain of the Evangelia at Rome. Having waded through the letter-press at the end of Bianchini's great work (*Evan. Quadr.* vol. ii. Part i.), I may as well furnish you with some of the results. You will find that he describes Evan. S (Vat. 354), at pp. 504 and 571; and exhibits a specimen, in plate vi. after p. 492.—Next (p. 505), he notices Evan. 145 (Vat. 1548): and then describes in the same page, Evan. 157 (Urbin. Vat. 2),—both of which he figures in the same plate vi.—Next, you will find that Philip Vitali ("Romanus hieromonachus S. Basilii Magni") in a letter to Bianchini which begins at p. 506, undertakes to give some account of the principal Basilian sacred Codices. Accordingly, he describes Evan. 169 at p. 530-1, and gives a specimen in *fac-simile* in the plate which faces p. 527.

Evan. 170 is described (with specimen) at p. 533-4. From St. Luke xvi. 8 to the end of St. John is by another scribe who calls himself ἄγγελος θύτης.—Evan. 171 is described (with specimen) at p. 534-5.—The contents of Evan. 172 (also with specimen) are minutely given by Vitali at p. 529-30. This copy (*foll.* 218) supplied Bianchini with the effigies of the Evangelists which he introduces at the end of each of the Gospels reprinted from the Vercelli Codex of the old Latin. I learn with regret from M. Cozza, that the Greek portion of this same Evangelium (Vallicell. F. 90) is indeed lost. Evan. 173, (which from the specimen in Tab. iii. must be of the xith century,) is described at page 516.—Evan. 174 (dated the 4th hour of Monday, 7 September, A.D. 1052) was the work of one Constantine:—γραφὶν διὰ χ[ειρὸς] Κωνστ[αντίνου] ἁμαρτωλοῦ καὶ ταπεινοῦ ω̄π̄π̄ (?) οἰκῶν (*sic*) ἐν πόλει ταβερνῶν,—whatever that may mean: but it certainly does not mean "tabernis habitans,"—as Scholz, with his accustomed slovenliness, represents. "The mention of the Prefect of Calabria"—(remarks M. Cozza—in allusion to the last words of the foregoing inscription, viz., παρῶν (?) τῆς ἡγεμονίας Γεωργιλὰ στρατηγοῦ Καλαβρίας)—"affords good reason for believing that this Codex (viz., Basil. 41) is of Calabrian origin. The greater part of the Basilian MSS. now in the Vatican" (he adds) "are from Calabria." What need to point out to such an one as yourself that we have here one of those precious hints which are especially desiderated in inquiries like the present? I shall consider that a distinct step in advance has been taken as soon as we are able to assign our cursive Codices, with anything like confidence, to different regions of ancient Christendom.

Evan. 175 is elaborately described by Vitali at pp. 519—21, and a specimen is given in Tab. iii.—Evan. 176 is said to contain an extraordinary text. Vitali says it begins at St. Matthew x. 22 and ends at St. John i. 40. He describes it in p. 518 and gives a specimen in Tab. iv.—Evan. 177, with very remarkable pictures, is described at p. 525. Of this Codex, no *fac-simile* is given.—Evan. 178 was once (like Cod. L of the Acts) in the library of Cardinal Passionei. It consists of 272 leaves, and is described at p. 561,—being figured in the plate facing p. 560.—Evan. 179 (consisting of 219 leaves) is not figured. Vitali's description of it is at p. 562—3. The last five leaves are by a different hand. Fol. 219, which is illegible, is followed by a Synaxarium on paper, of twenty-nine leaves.—Evan. 394 (Vallicell. F. 17), containing the whole New Testament, is described at p. 531, but is nowhere figured. I spoke of this Codex in my first Letter. It consists of 350 leaves: on the last of which the writer's name (Μιχαὴλ, ἱερεὺς ὁ καλόθετος), and the date, appear.

Then, for the Evangelisteria,—†Evst. 35 (Vatic. 351) [ix] is described at p. 504, the *fac-simile* being on pl. V. after p. 492.—†Evst. 36 (Vat. 1067) [ix], is described at p. 503, and figured on the iiird plate;—a grand codex certainly.—Evst. 123 (Vat. 1522) [ix], is described at p. 504, and figured on the ivth plate,—another grand codex.—Evst. 124 (Vat. 1988, Basil. 27) [xi],—and Evst. 125 (Vat. 2017, Basil. 56) [xi],—are both described at p. 518 and figured on plate iiird. The latter Codex contains a memorandum of the death (12 Oct. 1345) and burial of a lady named Constantia.—In the same plate is seen a *fac-simile* of Evst. 126 (Vat. 2041, Basil. 80) [xi], which is described at p. 517. On the last leaf is written,—Ἐτελειώθη ἡ ἱερὰ βίβλος αὕτη διὰ συνδρομῆς Γεωργίου . . . . (What is the "*concurrence*" specially intended?)—†Evst. 127 (Basil. 102) [ix], is described at p. 503, (but far more fully at p. 524), and is figured on the ivth plate after p. 492. It consists of 178 leaves, and is mutilated at either end; pp. 119 to 178 being the work of a more ancient scribe.—Evst. 156 (Vallicell. D. 4[1]) [xi] is described at p. 527—9, and figured on the plate which faces p. 527. It must be one of the most superb and extraordinary specimens of calligraphy and ancient painting in the world. About thirty of the pictures with which it is adorned are enumerated and described. It consists of 380 leaves. You will share my concern at learning from M. Cozza that this Codex is still missing.

You may like further to be reminded that "Acts 160" is described at p. 522, and a specimen is given on plate iii.—I will add that Acts 166 (Vallicell. B. 86) is elaborately discussed at p. 535—8, and is figured with Evann. 170 and 171. It consists of 255 leaves,—one leaf of paper, at the beginning, supplying the place of a lost leaf of the original. This Codex is the work of two scribes: one of whom inscribes his name (Ἰωακεὶμ ἱερομόναχος) at p. 151,—the other, (Γεώργιος ὁ τοῦ Ἡλιοῦ), at p. 228.—L of the Acts, described at p. 564, is figured in the plate facing p. 560.—Apoc. B. (Basil 105) is described at p. 524,—and figured in plate iv. after p. 504.

It only remains to mention that at p. 563, Vitali describes a copy of St. Luke with Theophylact's Commentary, and figures it in the plate facing 560.—In the same page he describes a copy of St. Paul's Epistle to the Romans, [A.D. 962] with Chrysostom's Commentary, and figures it in the same plate. If we assign numbers to these two Codices, they may reasonably occupy two of our vacant niches. I overlooked them before. Both are spoken of as having once existed in the library of Cardinal Passionei: the latter is numbered "58."—About Evan. 47,—Evst. 188,—and Praxapost. 49, I have told you already in my enumeration of Codices hitherto overlooked by the critics . . . And so much,—or rather, so little,—for the treasures in the Vatican,—concerning which it is greatly to be deplored that we are still so utterly in the dark.

(4) But in truth, in whichever direction we turn our eyes, we are made painfully aware—so many of us, I mean, as have at all made these studies our delight—that in every quarter it seems as if everything still remained to be done. In an age so boastful as the present of its intellectual progress, one can but ask—Where are the men who are making any part of this ample field their own? How comes it to pass that the dialects of Upper and Lower Egypt—not to say the Gothic, the Ethiopic, the Armenian languages—are so universally neglected by our scholars? And if it be replied that such achievements must of necessity be reserved for very few,—well but, where *are* those few? Why at least are no scholars found, at the end of so many years, to revise the text of certain of the more important and worst edited of the ancient Fathers? Epiphanius and Gregory of Nyssa, more than any, cry aloud for this kind of help. And the task really demands nothing beyond a fair amount of scholarship and a moderate degree of enthusiasm. Certain *Catenæ*, which still remain in manuscript, would abundantly repay editorial labour. Not a few Patristic remains are yet lying neglected in the libraries of Europe,—every one of which would give us an appreciable lift. Scholars who can find leisure for nothing else might at least construct exhaustive indexes of the New Testament quotations in certain of the chiefest of the ancient Fathers. All, if they would, might contribute *something*.

But the most direct help to Textual Criticism is to be looked for at the hands of those who will be at the pains to *collate*. If my ability were but commensurate with my desires, I would train and send out at once twenty or thirty intelligent young men to the Libraries of Athos and Meteora,—St. Saba and Jerusalem,—Patmos, Constantinople and Cairo,—who should bring us back exact collations of every principal sacred Codex which exists in any of those several repositories. This would be a nobler undertaking than trying to persuade the Monks to surrender their treasures.—And while such an enterprise as I have been describing was being carried out in the East, O that it were in one's power to employ about five times as many experts on the libraries of France and Italy, Germany and Spain! We should make appreciable progress in this province of sacred Science,—should make not a few extraordinary discoveries,—could such a dream be realised.

Can none be found, at least here at home, to collate with care—say, a hundred copies of the New Testament? The ability and necessary scholarship exists in perfection among us, to my certain knowledge. Happy shall I think myself if my words may provoke any to imitate *your* example,—who, single-handed, have done more in this department,—*and done it better*,—than has ever been done by Englishmen before. *Vivas et valeas,—et conferas!*

JOHN W. BURGON.

Deanery, Chichester, August 17, 1882.

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